

Presbyterian Prejudice DISPLAY'D.

OR; AN
ANSWER
TO
Mr. BENJAMIN BENNET'S
MEMORIAL
OF THE
REFORMATION.
IN

Which abundance of Mistaken Historical
FACTS are clear'd up, and the Characters of
several Worthy Members of the CHURCH
of ENGLAND, traduc'd by that Author set
in a true LIGHT.

By a Hearty Well-wisher to the Established
CHURCH.

Ne quid falsi dicere audeat, ne quid veri non audeat.

CICERO.

LONDON: Printed for T. Warner at the Black-Boy in
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DEPT. OF AGRICULTURE

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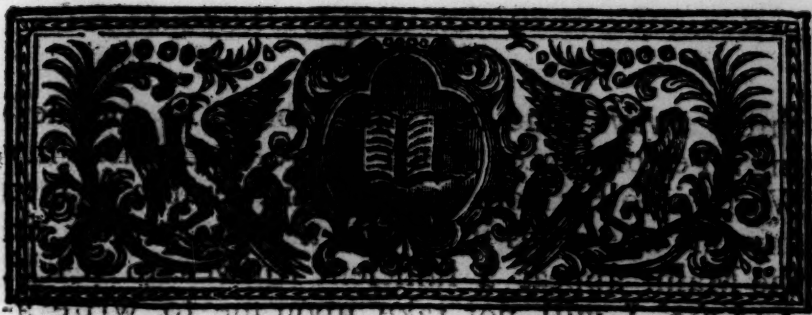
Mr. J. H. B. B.

MEMORANDUM

REFORMATION

in a time of war.

1944



Presbyterian Prejudice Display'd.

OR, AN

ANSWER to Mr. *Benjamin*
Bennet's MEMORIAL of the
REFORMATION, &c.

THERE has lately made its Second Appearance in the World, a Book Entitled, *A Memorial of the Reformation*; which, considering the Partiality and Prejudice which runs through every Page of it, in Favour of a Cause, not capable of being defended, without a Misrepresentation of Facts: It may appear not a little surprizing to some, that as yet, it has not receiv'd the Favour of an Answer. The Reason, probably may be this, That, the World being thoroughly stored with Works of this Kind, and these drawn up with much more Exactness; it might not fall into the Hands of many, (besides Dissenters,) and those, not at Leisure, or, not willing to vouchsafe it an Answer. But as the Dissenters are too apt to boast of their Works as Unanswerable, if no Reply is made to them; always Triumphant before they have obtain'd the Victory. I hope it will not be reckon'd lost Labour, or, impertinent, if I

throw away some few idle Hours, in considering a Performance, which I give the Author my Word, is so far from being Unanswerable, that to any one who reads it without a Bias, it must, in the Main, appear a sufficient Answer to it self. And tho' I will not take upon me to write against every Particular which is justly liable to Exception, for then I might swell out an Answer to a much greater Bulk than the Book it self, and by that means impose too great a Penance, both upon the Reader and my self, yet will be so Free with the Author, as to tell him, that there are an infinite Number of Particulars which I shall take no Notice of, very much deserving to be thrown into the Number of his Errata. If his Book comes to an other Impression, and He'll favour his Readers so far, as intirely to foregoe all Pretences to Infallibility, and draw up a Table for that Purpose.

IN his Epistle Dedicatory, he sets out a little oddley, and decks up the Hero of his Party, in Borrow'd Lawrels, and on Account of a pretended Affection to the Government; he seems wholly unconcerned how much so ever he may be disaffected to his Maker.

Dref. p. 5. *The Charge of Arianism, (says he) advanced against your Lordship, and so industriously spread, with a design of prejudicing you in a Affair depending, has, I apprehend two great Faults in it: 'Tis not true, having heard your Lordship declare your Judgment against Arianism; and 'tis nothing to the Purpose, if True. And is this the Gentleman's real Opinion, that a Man is to be valu'd in Proportion to his Affection to the Civil Government, let his other Principles be what he pleases? If so, a Heathen, Jew, Mahometan, and Infidel,*
upon

upon a Pretence of Affection to King George, are entitled to the same Share of Respect, with the most deserving *Christian*, not to say Member of the Church establish'd, for Fear of giving Offence.

P. Ib. *We don't chuse Parliament Men, to make or correct Creeds; but to be Guardians of our Civil Liberties.* True, neither do we chuse them to unmake Creeds; for if once they fail to be Guardians of our Pure, Unspotted, and Holy Religion, we cannot reasonably expect that our Civil Liberties will be long behind.

INDEED in the very next Page he brings a sort of Salvo, and endeavours to soften what he had said before, by telling us, *That he thinks Religion the chief Ornament and Ingredient in every Station.* But as I should be glad to know why he is so inconsistent, ~~to~~ to take away from his Patron with one hand, what he had given him with an other, 'tis nothing to the Purpose if he is an Arian; and yet Religion is the chief Ornament of every Station, and he that truly fears God will not betray his Country.

THERE is no other way of reconciling the Contradiction that I know of, but by supposing that by Religion he meant the *Arian* Religion; if so, why does he mince the Matter; if not, I am sure it is past my Skill, I beg that he'll make use of That little he is Master of, to make these Passages appear consistent with each other.

P. Ib. *That you be a good Christian is of infinite Consequence to your self.* And so it is (I will humbly for once presume) to every Body else; for he that will betray the Lord that bought him, and risque his Eternal Happiness for the sake of worldly Advantage, will not stick at the betraying any Body else, where the so doing comports with

with his Temporal Interest, or private Views, to which every Thing else must of necessity be Subservient: But I'll venture for once to compare what is here said, with what is said by a Dissenting Brother of the same Person, ranging the two different Characters in two opposite Columns.

MEMORIAL.

THE Charge of Arianism, advanced against your Lordship, with a Design of Prejudicing you in an Affair now depending is not True.

Remarks on a Paper, entitled, *A Letter to Protestant Dissenters, concerning the Ensuing Election.*

PAG. 9, 10. ' En-
' quire who it was
' who has torn your
' Churches in Pieces at
' London, and would
' have done it at Exe-
' ter? How he has up-
' on all Occasions en-
' couaged a Denial of
' the Truth, and an in-
' jurious Carriage to
' those who have ap-
' pear'd in it's Cause.
' He has honour'd the
' Violence, the Hif-
' sing, the Noise, and
' Passion of clamorous
' Company, with the
' Name of making a
' noble Stand. He has
' made several amongst
' us

MEMORIAL.

Remarks, &c.

' us who wear long Wigs
 ' and Swords, drop the
 ' Gentleman, as much
 ' as they have done the
 ' Christian in all their
 ' Behaviour, as if de-
 ' sirous of carrying his
 ' Cause by a Company
 ' of *Arian* Bullies. He
 ' has been the Patron
 ' of those who have de-
 ' parted from the Faith,
 ' a Skreen to Infidelity
 ' out of Parliament, and
 ' you may judge how
 ' disinterested in it; so
 ' that tho' this Paper is
 ' recommending him in
 ' your Esteem, yet do
 ' you never admire the
 ' Thing that the Lord
 ' hates, a proud Look, a
 ' lying Tongue, a Heart
 ' that deviseeth wicked
 ' Imaginations. Feet
 ' that be swift in run-
 ' ning to Mischief, a false
 ' Witness that speaking
 ' Lies, and him that
 ' sows Discord among
 ' Brethren.

14. ' THIS we know
 ' that if any of our Mi-
 ' nisters

MEMORIAL.

Remarks, &c.

“ nisters have been turn-
 “ ed out for *Arianism*,
 “ &c. He thinks himself
 “ bound in honour to
 “ get him into profitable
 “ Places, his Name seems
 “ to be the last Refuge
 “ of a Blasted Preacher;
 “ and when Men are too
 “ vile for our Pulpits,
 “ his Recommendation
 “ makes them good e-
 “ nough for his Maje-
 “ stie’s Service.

20. ‘ I own that one
 “ of your Ministers in a
 “ Dedication to Lord
 “ *Barrington*, first vouch-
 “ eth that he is no *A-*
 “ *rian*, and soon after
 “ says, he knows no-
 “ thing of his Princi-
 “ ples, but he farther
 “ tells you, that if he
 “ was an *Arrian*, ’tis
 “ nothing to the Purpose
 “ which is such an In-
 “ sult upon your whole
 “ Body, which if you
 “ don’t resent it, the
 “ Nation will think you
 “ sure worse then Priest
 “ ridden,

6. A s

1b. 'Tis Nothing to
the Purpose, if True.

11. 'Tis we know
 that if any of our Mi-
 nisters

As to the remainiug Part of the Character, I'll leave our Historian, and his Dissenting Brother to dispute it; and will pass on to the Consideration of some Particulars in his Preface, where he informs us.

P. 13. 14. *That this Undertaking was begun with out any Plan to such a Volume; was to consist only of a few Sheets, to introduce a Sermon preach'd on King George's Coronation Day, connecting former with latter Deliverances.* If the Introduction to a Sermon was to consist of so many Particulars, tho' contracted into a much shorter Compass than at present, the Sermon if it bore any Proportion, must be of an uncommon Length; and the Day, instead of a Festival, was turn'd, as formerly, by the Dissenting Brethren in Scotland, (nay, as, (a) *Christmas-Day* was, by our Saints here in England, in the Times of Illumination, during the Grand Rebellion) into a Fast; which was no small Affront to his Majesty, to whom this Gentleman, and his Party, pretend so much Affection. But supposing, for once, that it was used as a Festival, if it might be comply'd with upon such an Occasion, 'tis a sign that our Author allows the Legality of Festivals upon some Occasions; and if so, why may not those of the Churches Institution be comply'd with? Was our Saviour's coming into the World, a less signal Blessing, than King George's Accession to the Throne? If not, Why may not *Christmas-Day* be observed by
B the

Foot

(a) Mr. Calamy's, *Sermon Preached before the Lords, Decem: 27. 1644. on Mat: 12. 25.*

the Dissenters, not as Fast, but as a Festival, as well as the fifth of *November*, or, King *George's* Coronation? If its being impos'd, creates the Difference, and forms the Scruple, the others are equally impos'd; so that an Obligation to Compliance is equal on both Sides; and 'tis nothing but a petulant Humour, which prevents the Observation of such Days.

14. *The Account of the Reformation was at first much larger, but 'twas thought fit to contract it, to make Room for some other Things, not less agreeable to the Design of this Work.* If it had been contracted into a less Compass than now it is, unless drawn up with more Accuracy, and less Prejudice, it would have been no great Loss to the Publick; but the Comfort is, 'tis now too large, ~~and~~ to be capable of doing much Mischief, few being either willing, or at Leisure to read Books of that Bulk.

15. *The History of these Things, I have carry'd down through the several Reigns since the Reformation, to the late horrid, infamous Rebellion.* And if this Gentleman had acted the Part of a true and faithful Historian, he would not, I am pretty confident, have pass'd over another, much more horrid and fatal one in its Consequences, in so slight and trivial a manner, rather commending than condemning it. But his Party bore too great a Share in the infamous Transactions of those Times, to suffer the Wound to be too deeply raked.

16. *The Indefeasible Right of Kings, Non-Resistance, &c. has been sufficiently baffled many a Time, How baffled? I suppose he means no more than this*

this, That once it was baffled by a fatal successful Rebellion in 41; or, that it has been frequently clamoured at by the Dissenters and their Abettors. 'Tis a Doctrine can never be baffled (in any other Way) so long as the 13th Chapter of the Romans stands upon Record, as Part of the Canon of Scripture. And this Gentleman's Paraphrase upon it, in my humble Opinion, will gain over but few Profelites to that Side of the Question. Nay, (a) Tyndale whom he all along commends, and says, that (P. 61) compar'd with the Index, *He suffer'd Martyrdom for the Books he wrote upon the Reformation.* In one of those very Books he carries this Matter as far as any one, and speaks of the exploded Doctrine in as favourable Terms, as any Tory could possibly do.

He tells us, (a) ' If any Man might have aveng-
 ' ed himself upon His Superyor, that might *Davyd*
 ' most righteously haue done vpon King *Saul*,
 ' which so wrongfully persecuted *Davyd*, even for
 ' none other Cause then that God had anoynted
 ' him King, and Promysed him the Kingdome.
 ' Yet, when God had deliuered into the hands of
 ' *Davyd* that he myght haue done what He wolde
 ' with him; as Thou seeft in the first Boke of
 ' Kynges, the 24 chapytre how *Saul* came into
 ' the Caue where *Davyd* was: And *Davyd* came
 ' to him secretly and cutte of a piece of His Gar-
 ' ment, and as sone as He had done it, His Harte
 ' smote Hym, Because He had done so Much vnto
 ' His Lorde.' In the next Page he has the fol-
 ' lowing Words, ' Hereby seeft Thou that the

B 2

King

(a) Tyndale's Obedience of a Chrysten Man, Fol. 26, 27.

‘ King is in this World without Law, and may
 ‘ at his Luste do Right or Wrong, He shal giue
 ‘ an Account to No one, but God only. If *David*,
 ‘ *says* he, had slain *Saul*, He mvst haue Syn-
 ‘ ned against God. For God hath made the
 ‘ Kynge in every Realme Judge ouer all, and
 ‘ ouer Hyin there is no Judge.’ But this may
 suffice to shew, what Opinion our Martyrs, and
 first Reformers had of this *exploded* Doctrine.

The first Chapter of this Gentleman’s Memorial, tho’ not Authentick in every Respect; yet, the Compass of a Twelve Penny Pamphlet; not admitting of a compleat Answer to every Particular in a Five Shilling Book, I shall pass it over; tho’ at the Beginning I cannot but be of Opinion, that the worthy Author runs too much into Principles commonly called *Bangorian*, much more exploded, by the Reasonable Part of Mankind, than the Doctrine of *Passive Obedience*, by Fools, Knaves, or Republicans.

The Account he gives of the Reformation under *Henry VIII*, is tolerably Faithful; and for that Reason, I have the less to object. Tho’ he tells us,

60. That it does not appear from our Historians, that the Morning and Evening Prayer were yet generally in English. The Learned Author most certainly labours under a Mistake, (a) for Mr. *Wheatley*, Dr. *Nichols*, and others, well vers’d in Liturgi-

(a) *Wheatley’s Rational Illustration*, Fol. 25. Dr. *Nichols’s Pref.* to his *Comment on Common Prayer*, P. 4. Dr. *Heylin’s Hist. and Miscel. Tracts*, Fol. 14. *Hist. of Ref.* P. 19, 20. *Strypes’s Memor. of Cran.* Fol. 98, 128.

Liturgical Matters, tells us, ' That in the Year
 ' 1540, a Committee of Bishops and Divines was
 ' appointed by King *Henry VIII.* (at the Petition
 ' of the Convocation) to reform the Rituals and
 ' Offices of the Church; and what was done by
 ' this Committee for reforming the Offices, was
 ' re-consider'd by the Convocation it self, two
 ' or three Years afterwards, viz. in 1542-3; and
 ' in the next Year the King and his Clergy or-
 ' dered the Prayers for Procession; and Litanies
 ' to be put in *English*, and to be publicly used.
 ' And finally, in the Year 1545, the King's Pri-
 ' mer came forth, wherein were contain'd, not
 ' only the Lord's Prayer, Creed, and Ten Com-
 ' mandments, but the whole Morning and Even-
 ' ing Service in *English*, not much different from
 ' what is in our present Common Prayer; The
 ' Venite, Te Deum, Lord's Prayer, Creed, &c.
 ' being in the same Version in which we now use
 ' them.

Ib. *In the Form of Procession, was a Litany, in which they invoked Angels, Arch-Angels, and all Holy Orders of Blessed Spirits, and Holy Patriarchs, Prophets, Confessors, &c.* And for this he Quotes the Authority of *Strype's Memorial of Cranmer*, P. 128. (a) But there Mr. *Strype* mentions not one Syllable of the Invocation of Angels, &c. Nay, so far from it, ' That he tells us, that he has not met with these Suffrages, which, if he had, ' he ~~would~~ have been inclin'd to publish them, ' because he supposed they were of *Cranmer's* own composing.' And in another Place, speaking of the King's Primer, he has the following Words,

(a) *Memorial of Cranmer*, B. I. C. 24. P. 27.

Words, (b) 'It began, with an Admonition to
 ' the Reader, containing very sharp and severe
 ' Reflections upon Popish Devotions, and pray-
 ' ing to Saints.' And in the following Para-
 graph, he informs us, 'That in this Edition of
 ' the Primer, there was a Litany added, with a
 ' Preface before it, directly against praying to
 ' Saints, and shewing how the Case differ'd be-
 ' tween our presenting our Petitions to God,
 ' and our presenting our Petitions to an Earthly
 ' King; that tho' the latter cannot be done without
 ' the Mediation of some Servant to the King, yet
 ' the former may be done immediately to God, in
 ' the Name of Christ.' So that with good Rea-
 son I may here call upon our Historian to retract
 this particular, which is no better then falsifying
 a Matter of Fact. The next Authority he brings
 is from Bishops Burnet's History of the Reformation,
 Part I. p. 129. Yet if the Infallibility of a Pres-
 byterian Teacher, permit his taking Notice of Er-
 rata it is p. 281. Edit. 4. and so can't possibly be
 p. 129 in any other Edition.

P. 61. BUT to proceed, he tells us, *That by an
 Act of a Parliament in the Year 1549, and of the
 King 35, all the Books of Tindal's Translation are
 forbidden to be kept or us'd in the King's Dominions.*
 Here the Gentleman labours under a Chronologi-
 cal mistake, for the King died the 20 of January,
 1547, after having reign'd 37 Years 9 Months.

72. IN the Form of bidding Prayer in King
 Edward's Reign, which is taken from Bishop Spar-
 row

(a) Crar. Ib. P. 98.

(b) Sparrow's Collections, Edit. 1665. P. 11

row instead of *Temporality* and *Spirituality*; should be *Spirituality* and *Temporality*, which I suppose he alter'd upon some View of Interest to his Cause.

P. 75. He gives us to understand, *That there is one very material Thing which he must not omit, which fell under Consideration this Year, and that was the Revising the Common-Prayer; in the alteration of which Offices (he tells us) That they did as much as they apprehended the State of Things would bear, retaining as much of the old Service as appear'd to them tolerable, rejecting only the more palpable Errors and Superstitions of Popery.* Say you so, good Sir, and is this the Result of your most serious and deliberate Thoughts? or do you design to cast a Slur upon the Reformation, by insinuating that those pious Reformers rejected only the most Palpable and Superstitious Errors of Popery? I should be glad to be inform'd what Errors of Popery they then retain'd: Does he reckon our Collects Popish, because some of them were us'd in Times of Popery, tho' all or most of them drawn up before the Superstitions of Popery had gain'd any Ground in the World, as appears from *Gregory the Great's Sacramentary* compil'd the latter End of the sixth Century, about the Year of Christ 1590. If he reckons our Service Popish, because as some of our Collects were us'd before, so some of them us'd in the Times of Popery; he must then reckon the Bible to be Popish, because us'd by Papists, our Churches to be so; because built and consecrated in Times of Popery? but being again desecrated in the Times of the Grand Rebellion and Usurpation by a Fanatical *Verm*in (to borrow an Expression from himself.) P. 330. The use of them was afterwards complied with
by

by his own *Party* during the time whilst Faction rode Triumphant, and either the *Saints* of the Presbyterian or Independant Tribe continued in the Saddle. Bishop (a) *Burnet* (to whose Authority this Gentleman seems to pay no small Regard) says, that the Compilers of our *Liturgy* set one
 ‘ General Rule to themselves (which they afterwards declared) of changing nothing for Novel-
 ‘ ties sake, or merely because it had been formerly used, they resolv’d to retain such Things as
 ‘ the Primitive Church had practis’d, cutting off
 ‘ such Abuses as later Ages had grafted on them;
 ‘ and to continue the Use of other Things, which
 ‘ tho’ they had been brought in not so early,
 ‘ yet were of good Use to beget Devotion, and
 ‘ were so much commended to the People by
 ‘ the Practice of them, that the laying these aside would have alienated them from the other
 ‘ Changes they made.

AND I can’t but extreamly value and esteem the Judgement, as well as admire the Temper of our first Reformers, who when they first separated from the *Romish* Corruptions were not Nice or Scrupulous beyond the just Reason of Things.

81. *The Articles were not drawn up in Convocation, but were probably compiled by Cranmer and Ridley, Cranmer not daring to trust the Convocation.* But Bishop *Burnet* in the Place our Author refers to, mentions not one Syllable of *Cranmer’s* distrusting the Convocation, which is an Addition I presume of his own with a Design, no doubt of Prejudicing his Reader against Convocations in General.

82. *The*

82. *The Reformatio Legum* was drawn up, but had not the Royal Sanction, the Work it self is published in Sparrow, whither I refer the Reader. This I dare almost presume to affirm is a Mistake. For tho' it is publish'd by its self, 'tis in no Edition of Sparrow's Collections that ever I met with.

FROM King Edward's Reign after Summing up the Character in short of that vertuous Prince. He proceeds to that of Queen Elizabeth, and tells us that she came to the Throne 1558, very much Set against the Grosser Things of Popery, and yet with a Resolution of shewing all the Favour she could to the Papists. By that he seems to insinuate that that most excellent Princess was in some Respects inclined to Popery; he had been kind, had he instanced in the particulars wherein she was so inclined. 'Tis plain if she was so, she acted a strange inconsistent Part, the most severe Laws that are upon Record against the Popish Tenets, being enacted in that Reign, as the Gentleman may find them drawn up in (a) Bp Gibson if he'll be at the pains of consulting his Book.

86. He informs us from Dr. Heylin, That there was great care taken of expunging all such Passages in King Edward's first Book as might give Offence to the Popish Party. And was not this acting a prudent Part; if by such small Concessions, the Papists might be gain'd over to the Church? 'Tis granted. That Passage in King Edward's two Books, *From the Tyranny of the Bishop of Rome, and all his detestable Enormities*, was left out; But to counter Ballance that, there were several valuable

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able

(a) Gibson's *Cod. Juris Eccles. Anglicani*, Tit. 26.

able Additions made to the *English Liturgy* upon this Review,

Ib. *The Form used in giving the Bread and Wine was alter'd*, and very good Reason there was for its being so, the Alteration being much for the better. In the first Common Prayer, the Words were, upon the delivery of the Bread, as follow, *The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto everlasting Life; and the same at the Delivery of the Cup.* (a) Which being thought by (b) Calvin, and his Disciples, to give some Countenance to the Gross, and Carnal Presence of Christ in the Sacrament. Those Sentences were struck out in King *Edward's* Review, and these following ones inserted. *Take and eat this in Remembrance that Christ died for thee, and feed on him in thy Heart by Faith with Thanksgiving. Drink this, &c.* But upon Queen *Elizabeth's* Review, both the Sentences in King *Edward's* first and second Books were join'd together, as they now stand in our present *Communion Office*; tho' the last, Dr. (c) *Brett* observes, 'was never seen in ~~any~~ ^{any} Liturgy, 'till our second Reformers were brought into this, when they made so many Alterations at the Instance of Calvin, in our *Communion Office*.

87. *The Rubrick at the End of the Communion Office was expunged wherein twas declared, that Kneeling at the Sacrament was requir'd for no other Reason than an humble and grateful Acknowledgment of the Benefits*

(a) Heylin's *Hist. of the Reformat.* (b) *Hist. of 2 Elizab. P. 111.*
 (c) *Dissertation on Primitive Liturgies, P. 357.*

Benefits of Christ, &c. I will not say positively, that this Gentleman here labours under a Mistake, or, if he does, that he was not lead into it by *Hammond Le Strange*, or *Dr. Nichols*. But I think, I may almost venture to affirm, from the Enquiry I have made, that there are more Books without the Rubrick than with it. In the Librarys of *Sion College London*, and *St. John's Cambridge*, there are two Books which want it: That in *St. John's* printed by *Whitburch*, 1552. Indeed, in the Publick Library in *Cambridge*, there is a Book which has it, but 'tis plain that it was inserted after the Book was printed off, being upon a single Leaf by it self, the rest of the Leaf is on both sides a Blank, without any Signature, and stands betwixt Fol. iij, and Fol. iiij. In a Folio Edition of *Grafton's* 1552, there is such a Rubrick stands, before three others; and there is another Folio Edition of *Grafton's*, printed in the same Year, (which I have seen) which has the other Rubricks and wants this, so that I must leave it to every judicious Reader to determine for himself, by what Authority it could be inserted. But admitting that this Rubrick was inserted by Authority into those Books where it is to be found; does it follow by a just Consequence from its being left out in the next Review, that the Reformers in Queen *Elizabeth's* Reign were more adicted to Popery? Nay, the most gross and absurd Tenet of it, Transubstantiation; then our Dissenters are at present. He does not want to be told that the same Rubrick, in Sense, was inserted upon the last Review; so that he has the less Occasion to Cavil, and the Dissenters much less Reason, to forsake our Communion upon that Account.

Ib. HE tells us farther, that even in the Articles of Faith she thought fit to step a little out of the Way to oblige these Gentlemen; and then he gives us the 20th Article in King Edward's Book, and says in Queen Elizabeth's Articles Ten Years, after 1562. A Clause was added, the Church has power to decree Rules and Ceremonies and Authority in Matters of Faith. Is this Power more then what was Essential to the Catholick and every particular Church? A Power to determine upon the Circumstances Necessary to the Decent and Orderly Worship of God, and an Authority as Guardian of the Faith to Preach and Declare it, and to enforce it by Ecclesiastical Censures, and that only as a Competent, not as an Infallible Judge of Controversies; for want of which Distinction, our Historian (as several others have done) confounds the Authority of the the Church allowed by all Christians, with that of it's Infallibility deny'd by all, but the Papists. Nay, the very same Power and Authority has been asserted and exercised by all the Churches, and even pretended Churches in the World; and particularly in ours, both elsewhere and in the the 39 Articles, one Branch of it most expressly in the 34, and the other implicitly in the 6th, and in the very 20 Article exclusive of the Clause with which this Gentleman finds fault. But this Point has been so substantially prov'd by several learn'd (a) Members of our Church, That it would be spending time to no Purpose, to multiply Words upon a Subject, which has already been exhausted.

39. HE

(a) *Vindication of the Church of England in her 20th Article against a Book entitled Priest-Craft in Perfection.* Dr. Rogers's *Vis. and Invis. Church*, &c. *Mason of the Authority of the Church.* Hooker's *Eccles. Pol.* L. ij. and viij. Potter of *Ch. Gov.* C. 5. S. 2. 7.

39. He lets us know. That Dr. Heylin is wonderfully transported with the Church of England, as then Establish'd; and good Reason he had to be so, as has every other Person; who has the least Sense of Gratitude or Goodness to see a Church (without the Tumults, or Disturbances attending other Reformati^ons) reform'd from the very Dregs of Popery to its Pimitive Purity and Perfection; it being allowed on all Hands (but a Sett of Men never to be satisfy'd without an Establishment of their own Errors and Conceits) the best constituted Church, and the nearest the Primitive Pattern in Doctrine, Government and Worship of any this Day upon Earth.

91. Several Reviews have been made of the Work in King James's the first Time, and at the Restoration, but little Alteration has been made upon the latter occasion; great Expectations were rais'd of some farther Reformation, in Order to the uniting of Protestants; to which Purpose, the King gave Commission to several Divines, both Episcopal and Presbyterian, to meet at the Savoy; but he tells us farther, that the Bishops being provok'd by their former Sufferings, were not very forward to make any Alterations propos'd by the Presbyterians, refusing them so much as the Change of deadly Sin in the Litany to Heinous Sin.

SOME Part of what he here asserts is True, But he forbears to mention the Principal Reasons of the Bishop's Non-Compliance. The Presbyterians were so obstinate in their Demands, that the Episcopal Divines found it an imposible Thing to give them Satisfaction, without giving up the Church at the same Time.

Dr. *Nichols* gives farther Reasons why the Bishops did not comply, which this Gentleman has thought fit to pass over without his Notice. 'The Presbyterians says (a) he, heap'd together all the old Exceptions which the Puritans a hundred Years together had rais'd against the Liturgy, with the Addition of some new ones, which look'd as if they had a Mind to have the Bishops tell the World that all the loud Clamours against the Church were justifiable, by their altering at their Desire, those Particulars they could not defend.' And the worthy Mr. (a) *Wheatly* informs us, 'That the Behaviour of Mr. *Baxter* was the compleatest Piece of Assurance.' Who, (tho' the King's Commission gave them no farther Power, *Than to compare the Common Prayer Book with the most ancient Liturgies that had been used in the Church, in the most primitive and purest Times, requiring them to avoid, as much as possible, all unnecessary Alterations of the Forms, and Liturgy; wherewith the People were altogether acquainted, and had so long receiv'd in the Church of England*) would not so much as allow that our Liturgy was capable of Amendment; but confidently pretended to compose a New one of his own, and without any regard to any other Liturgy whatsoever, either Modern, or Ancient amass'd together a dull, stupid, crude, and indigested Heap of Stuff; which together with the rest of the Commissioners of the Presbyterian Side, he had the Impudence to offer to the Bishops to be received and established in the Room of the Liturgy. Such usage as this we may reasonably think must draw the Disdain and Contempt of all, who were concerned for the Church; so that the Conference broke up without any Thing done: and (b) Dr. *Nichols* makes a wonder of it, 'That so many learned Men of the Presbyterian Side should ever give their Consent to let such a Performance of that kind, be laid before Bishop *Stern*, *Cosins*, *Morley*, *Nicholson*, *Pearson*, Dr. *Gunning*.

(a) *Nichols's Preface to Comment on Common Prayer*, p. ix.

Rational Illustration, P. 27, 28.

(b) *Nichols's Pref.* P. ix.

^c Gunning, Dr. Heylin, Thorndike, &c. Men admirably versed in Antiquity, and Liturgical Learning.

He proceeds in the beginning of his next Chapter to inform us of his Opinion of the Reformation. Which 94. *He says, was a good Work, but far from being Perfect.*

BUT the particulars of its imperfection. He is so wise as to pass over in Silence.

Ib. In 1603. He tells us the whole Body of Cannons and Ecclesiastical Constitutions; as we Now have them came forth; but can't be thought surely by impartial Judges a sufficient Model of Church Government, and Discipline. By Impartial Judges, I take it for granted that he means those of his own Party, or such unsound Members of the Church, as would at any time join Hand in Hand with the Dissenters to destroy it, and 'tis not to be wondered at, if such Impartial Judges don't think them so, and this may be one Reason amongst others, why they don't, that through the mildness and great Clemency of our Church Governments they have been but rarely put in Execution upon such *Hauling Neutrals*. But let the Dissenters and their Abettors think as they please in this Respect, yet I humbly hope they'll indulge the Members of the Church in a Liberty of thinking quite otherwise.

96. He tells us farther. *That one cannot easily imagine the Plan of our Worship to be, what the first Compilers either desired, or design'd.* I should be glad to be inform'd what Reason he has for this so groundless a Supposition; his saying *That it cannot be imagined that it was so,* is no more then a *Petitio Principij*, or begging the Question, which is just nothing at all to the Purpose.

Ib. This indeed he says farther *That it was not so improbable a Report as Mr. Strype supposes it that was carry'd about in Franfort, amongst the English exiles that Bullinger should say, that Cranmer had drawn up a Book of Prayer a Hundred times more perfect then that in being.* But where, or whence I should be glad to be inform'd, had he his Account, which he seems to think
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out weigh's Mr. *Stripes*? Was his Author ignorant or learned, partial or impartial? The Character of the Person; might possibly have given some Force to his Authority; Why then I pray, did not he Name his Author, who has given him so much Reason to disbelieve the Truth of Mr. *Stripes*'s Account. Perhaps he was affam'd of doing it, least by discovering the Name, he should make the Cause worse, and the Folly of the Report more apparent, till he produce his Vouchers: It might rest upon his Authority, and Mr. *Stripes*'s, where it might be left with the unprejudiced Reader, (I presume) without doing the least Injury to the Character of that most excellent Biographer, were we not convinc'd of the falshood of this Assertion, by one of Archbishop (a) *Crammer*'s Letters, ~~the~~ publish'd by *Miles Coverdale*, in which he thinks this severest part of this Persecutors Tyranny, that they would not permit him the use of the *Common-Prayer-Book* in a Prison.

THE Testimony given by the Parliament, to the Liturgy, upon confirming it, *That it was drawn up by the Aid of the Holy Ghost*, I find gives no small Offence, but I should be glad to know, why he is so Capricious? Was there any Thing asserted which was Blasphemous, or inconsistent with the Assistance of the Holy Ghost, in such pious Undertakings? Or, Would he confine the Spirit wholly to his own Faction, or Party? It has been plainly ascribed by many of his Brethren (how cautious soever he may be in that Respect) to their extemporany Effusions, stuffed with Nonsense, Blasphemy and Uncharitableness, as I could prove by an hundred Instances, would the length of a Pamphlet admit of doing it.

97. *Our Reformers*, (he gives us to understand) began inoderately as the Subject would admit; For, as careful Mothers, if they can get their Children to part with their Knives; are content to let them Play with Rattles. So they were permitted to Ignorant People to keep some of their

(a) *Hamonds's View of the Directory*, p. 86.

their fond and foolish Customs, that they might remove from them some of their most dangerous Superstitions. This pritty Allusion might have pass'd well enough from some old canting Dotard, amongst the holy Sisterhood, of his Congregation. But from the *wise, the learned,* the *much admired* Mr. B. Bennet, who thinks himself, (and would have others account him so too) an accurate Historian, can be reckon'd no better then Trifling and Childish.

100. The Account he gives of the Troubles of *Frankfort*, where he blames Dr. Cox for being the sole Occasion of those Disturbances, is so far from being true, that it is in a great measure false, as any one may be convinced, who will compare what our Historian here says, with what (a) others have wrote upon that Subject, (b) Bp. Ridley when those unhappy Differences first broke out, sent a moving Letter to the Exiles in that Place, exhorting them to adhere stedfastly to the Form of public worship, prescribed in our excellent Liturgy, expressing the utmost Astonishment at the Rashness and Presumption of Mr. Knox, and his Party, challenging them, to shew any single Particular contrary to the Word of God, in the *English* Liturgy; the Purity and Perfection of which, he expected every Day to be called upon to confirm with the Testimony of his Blood. Nay, (c) Calvin, whose Authority, this Gentleman, I presume, will not gain say; owns that he had been imposed upon in that Matter, but acknowledges at the same Time his Satisfaction, that Matters were so compos'd by the means of Dr. Cox's bringing the *English* Liturgy amongst them,

114. HE informs us from Dr. Fuller, That the famous John Fox the Martyrologist, being called upon by Archbishop Parker to subscribe (as this Historian supposes)

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(a) Stillingfleet's *Unreasonableness of Separation*, 2d Vol. of his Works, P. 476. Stripes's *Life of Grindal*, P. 12. (b) Downs's *Appendix to Sparrow's Rationale*, P. 93, 94, 119, 125. (c) Calvin's *Epist.* 65.

poses) brings out his New Testament in Greek, adding, to this will I subscribe, but refusing the other Subscription, saying, I have nothing but a Prebend in Salisbury, and much good may it do you if you'll take it from me, nor did they proceed against him, but he kept it till his dying Day.

This may possibly be true, but I find afterwards, from the same (a) Historian, that he very much abated of his Stiffness, and found Reason to alter his Opinion, as appears from a *Latine* Letter he wrote to a Right Reverend. Prelate of the Church, in his Son's Behalf, who was unjustly expelled *Magdalen* College in *Oxford*, by that Faction. Wherein he says, ' That he wonders what ' turbulent Spirits had possess'd the Heads of the factious ' Puritans. That if he had been one who would have ' rav'd with them against the Archbishops and Bishops, ' or condescended to have been Secretary to their Bro- ' therhood, they had never been so violent against him ; ' but, because he entirely differ'd from them, and was ' for that Party which express'd the most Modesty, and ' Concern for the Publick Peace, they sharpen'd all ' their Stings against him ; when things are in this ' Posture (says he) I don't so much ask you the ' Reverend Prelates what you think proper in my Cause, ' as what you will do in your own? A certain Set of ' Men are risen up against us, who, if they increase and ' gather Strength, I am sorry to say, what (my Mind presages) they will bring to the Nation.' Upon which Dr. Fuller makes this Observation, ' We may plainly ' perceive (says he) by this Letter, what Violencies, ' and Extravagancies some of the Nonconformists run ' into in their Practices.' Nay, 'Tis probable that Mr. Fox never afterwards alter'd his Opinion ; for I am Inform'd, he likewise held a Prebend in the Church of *Durham*, which would scarce have been indulg'd to him, if he had either been a *Puritan*, or wavering in Principle.

116. He

(a) Fuller's *Church Hist.* B. IX. P. 106, 107. Quo magis id mihi admiratione habetur, quodam Turbulentus Genius factosa ista puritana Capita afflaverit, &c.

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116. He tells us, *That the Lenity and Mildness,* (which he has indeed all along represented as barbarous enough) *was after a Time, when the Bishops began to drop off, who had known what 'tis to bear the Cross, quite lost out of the Church; the Queen's Inclinations ran high for Uniformity.* O! hideous, and never to be forgotten Barbarities! if as great as this Gentleman represents them. But who, after all, can blame the Queen for being strict in Point of Uniformity? If she had not I am pretty confident (nay, 'tis the Opinion of our most authentick Historians) that she would not have long sat steady upon her Throne.

117. *Subscription was urg'd most Peremptorily, and Penalties inflicted on Refusers.* This was hard indeed, but by the way, I beg the Gentleman will take this along with him, that their Punishment was not owing so much to a Noncompliance with the Rules and Canons of the Establish'd Church, as to their other Principles, which appear'd to have a Direct Tendency to Sedition.

Ib. The Article he tells us, which most stuck with them, was, that the Book of Common Prayer, and the Ordination of Bishops, Priests, and Deacons, containeth nothing contrary to the Word of God, and that they may lawfully be used, and that They would use that and none other.

And where was the Hardship of all this? Did they ever prove, or attempt to prove, that these were really contrary to the Word of God? If they could have satisfy'd the Church Governors in their real Scruples about these Matters, 'tis not to be question'd, (had they in other Respects behaved themselves peaceably and quietly) but they would have been indulg'd; but 'tis apparent from the best Historians of those Times, that there was not so much real Scruple in the Case, as of a petulant obstinate Humour, and a Desire of being thought by the Vulgar, wiser and better than their Superiours.

He proceeds in the two or three following Pages, in setting forth the Hardships that the Puritans suffer'd. But as this Particular has been fully answer'd and confuted by others, to the Satisfaction of all unbiass'd Per-

sons ; I'll pass on to the Consideration of some Particulars in the Historical Account of the next Reign.

122. Upon King James's coming to the Crown, he gives us to understand, that the Puritans began a little to revive, they knew where he had been educated. Not under the Tuition of *Knox*, tho' indeed of one as bad, a noted Republican ; who usually treated Majesty with a Freedom very unbecoming any Subject, of whose Writings, that wise King speaks as follows, (a) ' I would not have you versed in such infamous Invectives, as *Knox* and *Buchanan's* Chronicles, and if any of these Libels remain in your Days, use the Law upon the Keepers thereof, punishing them, even as it were their Authors risen again.

Ib. He has been said to have declared in a Notional Assembly of the Church of Scotland, that he prais'd God, that he was King of so sincere a Church ; a Church sincerer than the Church of England, whose Service was an ill say'd Mass in English. But where has this been said ? By no Historians, I am almost positive, besides *Calderwood*, an infamous Scotch Bigot, whose Testimony sure, cannot out-weigh the Credit of the very best Historians in this Particular. For the Carriage of the Members of the Kirk of Scotland, 'tis plain, was so insolent as to give him but little Reason to speak so highly in its Praise. Nay, the Advice which he gave to his Son Prince Henry, in his, Βασιλικὸν Δωρον, is sufficient, (had we no other Testemonies to the same purpose) to confute this Groundless assertion of *Calderwoods*. (a) ' My Son (says he) take heed of such Puritans, the very Pests in the Church and Commonwealth, whom no Deserts can oblige, nor Oaths, nor Promises bind ; breathing nothing but Sedition, and Calumnies, aspiring without Measure, railing without Reason, and making their own Imagination without any Warrant of the Word of God, the Square of their Consciences. I protest before God, and since I am here, as upon my Testament

(a) Βασιλικὸν Δωρον, p. 92.

(a) King James's Works. Fol. 169.

‘ Testament, this is no Place for me to lye in; that ye
 ‘ shall never find with any Highland or Border Thieves,
 ‘ Greater Ingratitude, or more Lyes, and vile Perjuries,
 ‘ than with these Fanatick Spirits; and suffer not the
 ‘ Principles of them to brook your Land, if ye like to sit
 ‘ at Rest, except you would keep them for trying your
 ‘ Patience as *Socrates* did an evil Wife.

123. *The first Application they made to him, was in a
 Petition, called, the Millenary Petition; and he apply’d
 as speedy a Remedy, Publishing a Proclamation for the
 Hampton Court Conference, where he intimates the
 tumultuous and seditious Tendency of that Petition, and
 declares, (a) ‘ That if hereafter, any Person should,
 ‘ by gathering Subscriptions of Multitudes to Suppli-
 ‘ cations, by contemptuous Behaviour, to the Ecclesi-
 ‘ astical Authority, by open Invectives, or indecent
 ‘ Speeches, either in the Pulpit, or otherwise; or by
 ‘ Disobedience to Processes proceeding from their Juris-
 ‘ dictions, give him Cause to think that he had a
 ‘ more unquiet Spirit than became any private Person
 ‘ to have, towards publick Authority; he would make
 ‘ it appear by their Chastisement, how far such a man-
 ‘ ner of Proceeding was displeasing to him.*

126. *The great Engine the Party that had now the
 Ascendant made use of to batter down those that stood
 in their way, was a Body of Canons, formed in this
 Years Convocation. To pass over your Train of Meta-
 phors, Engine batter down, and Canons, which are
 borrowed from (b) Sir Benjamin Rudyard’s Speech, up-
 on dismounting the Canons, or from old (c) *Calamy*.
 I should be glad to know for what Reasons you call the
 Establishment a Party which had the uppermost? ‘Tis
 strange that nine Parts in ten of the Nation acting
 under a legal Establishment, whilst their Adversaries have
 but a Toleration for their Errors, should be call’d a Par-
 ty; you may with as much propriety when the Nation
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(a) Heylin’s *History of the Presbyterians*, B. XI. P. 366. *Stripe’s
 Life of Whitgift*, P. 568. (b) *Nelson’s Collections*, Vol. I. P. 678.
 (c) *Sermon before the House of Commons*, Feb. 13. 1641.

is divided into ten equal Parts call any single Part the whole as the Church established a *Party*. But I suppose by this time you are aware of the Impropriety of the Expression, so will say no more upon this Head, for fear of heating you; but will pass on to the Consideration of some other Particulars, tho' not express'd so improperly, yet much more liable to exception.

128. HE tells us, *that such was the Fury of those times that many of the Puritans were forced with their Families to seek Sanctuary in the Desarts of America.*

AND was it really so, (as I very much question,) no other Authority then Dr. Calamy's (a Person not always the most Impartial being produced for it) I think Men of so monstrous a Composition, consisting of such an Heterogenous mixture, as not to comply with the legal Impositions of the Church establish'd were fitter to Herd with the Salvages of *America*, then the civilized Inhabitants of their own native Kingdom.

129. IN the next Reign, he would have us believe *that Matters remain'd much in the same Posture, only carried higher when Laud came upon the Stage.* But how could this be, could they be much the same, and yet very different at the same Point of Time? I should have thought that Matters might have been at the Height, *when such was the Violence of their Enemies to Force them from their Native Air.* But I find that I was mistaken, for according to him, Matters were carried still higher.

YET I don't perceive that so many left their Country *to sleep in a whole Skin in the Desarts of America.* Well had not our Authors given this dismal Account, I should have concluded the Times were much mended, that Matters ran not quite so high, or, at least that the Puritanical Brethren were of a more compliant and peaceable Disposition.

Ib. *By his means, The Table was set altarwise, rail'd in, the Communicants were oblig'd to come up to the Table and kneel.* A hard Case indeed to People, who love not to be at either much Expence, or, Trouble in the Worship of their Maker. Indeed kneeling, (and
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standing upon some certain Occasions) were the only two Postures of Devotion we find made use of under the Law. The Gospel or the Times of most Primitive Christianity; nay, what has been practis'd by all Nations and Ages, till greater Illumination sprung up in the late Times of Confusion amongst us; yet it must be granted that sitting is much more Easie and Convenient to such as are not over fond of Ceremony, or of paying too great Worship to God, or Respect to Man.

THE Reasons for railing in the Altar is given us in the 7th Canon of 1640. " The Irreverence of many People, some leaning, others casting their Hats, some sitting, some standing, and others sitting under the Table. It is thought Meet and Convenient that the Communion-Tables be decently sever'd with Rails to preserve them from such Prophanations.

(a) BUT these several particulars were so well defended at the Time when clamour'd against most, that it would be Labour in vain to endeavour at a farther Vindication of them. It must be own'd that Bishop *Williams*, who wrote against Dr. *Heylin*, was so compliant in this Respect, that when a Vote of the House of Commons pass'd, that the Communion-Table in *St. Margaret's Westminster* should be remov'd into the Middle of the Church, He being Dean, made this Reply, (b) ' That it should be done, and that ' tho' he would do greater Service then this for the ' Commons (c) which 'tis plain he did by giving Assistance to the Rebels in Person to take a Castle of the ' Kings, (*viz.* ~~Conway~~ ^{Way} Castle) that he might enjoy the ' Profits of his Estate that lay thereabouts, or as another ' (c) Author thinks to save the Charges of compounding for delinquency, he came with some Forces to the ' Aid of the Besiegers (some say in Armour) and encamped there till the Place was taken, to the Amazement of the World; and the eternal Infamy of his ' Person) yet he would do as much as this for any ' Parishoner of his Diocese.

Ib. H B

(a) *Heylin's Coal from the Altar, Antidotum Lincolnense. Pocklington's Altare Christianum, Printed 1637.* (b) *Nalsons Collect.* Vol. I. P. 55. (c) *Clarendon's Hist. of the Rebel.* Vol. I. P. 275. *Orleances's Hist. of the Revol. in England,* P. 96. (d) *Life of King Charles I, before the Reliquiæ Sacræ. Carolinæ,* P. 73.

ib. HE, viz. Laud) required bowing at the Name of Jesus, and condemned bowing to the East. And has the first, as being an Apostolical command, any real Harm in it? Or was the Latter, which was practis'd in the earliest Ages of Christianity (before Popery had made the least Advances in the World) so Iniquous, as not to admit of a Compliance? That worthy Archbishop in his Speech in the Star-Chamber, at the Censure of *Bastwick, Burton, and Pryn*, has fully vindicated himself from the Charge of Idolatry. (a) 'God forbid (says he) that we should Worship any thing, but God himself, For if to Worship God when we enter into His House, or approach His Altar, be an Innovation, it was a very old one, being Practis'd by *Jacob, Moses* and *Hezekiah*, &c. and were this Kingdom such as would allow no Holy Table standing in its proper Place, yet would I Worship God, when I came into his House.' Nay, one of the *Canons* of 1640 (so much clamour'd against) but without Reason, either for the Matter, or Manner of their being drawn up, (seven Judges joyning in this Opinion. (b) 'That the Convocation being call'd by the King's Writ under the great Seal, doth continue until it be dissolv'd by Writ, or Commission under the Great Seal, notwithstanding the Parliament be dissolv'd) explains the Church's Sense in this Particular, and shews plainly that People were left at their Liberty: For after having shewn the Antiquity, and proved the Legality of it, the *Canon* concludes with the following Words. (c) 'And in the Practice, and Commission of this Rite, we desire that the Rule of Charity prescribed by the Apostle, may be observ'd; which is, That they which use this Rite despise not them that use it not, and that they who use it not, condemn not those who use it.' St. (d) *Austin*, whom our Author I hope will allow to be

Ortho-

(a) Vol. I. Of *Tryal and Troubles*, P. 312. Vol. II. Of *Tryal and Troubles*. P. 77. 78. (b) *Nalson's Collect.* Vol. I. P. 364. (c) *Can.* 7. of 1640. *Nalson's Collect.* Vol. I. P. 556. (d) *Augustin.* Serm. Dui in Monte. Cap. 5. Tom. 4. 348. Edit Paris, 1635. Cujus Rei significandæ Gratia, cum ad orationes Stamus, ad oricalem convertimur unde colum surgit,

Orthodox, for making so noble a Stand against the *Pelagian* Heresy, gives this Reason for the Church's ancient Practice, in turning to the East in their publick Prayers; that the East is the most honourable Part of the World, being the Rhexion of Light, whence the glorious Sun arises. (b) So likewise *Epiphanius* tells us, That he detests the madness of the Impostor *Elxeus*, or *Elizeus*,) Because amongst other things, he forbade praying towards the East. Nay, this Practice of ours is very Correspondent to the *Jewish* Practice: (b) For at the reading of the Law, and other Scriptures; 'He that Ministered turned his Face to the People; but he who read the Prayers turned his back to the People, and his Face to the Ark.

138. He tells us, *That the old Puritans, who stood for a farther Reformation, and yet did not withdraw from the Established Communion, would have been forced to have done it upon their own Principles, had they lived in our Times.* This is very much to be question'd, for the Terms are as Lawful now, as then, and tho' some of them had Scruples to prevent their Ministerial Conformity; yet we don't find them separating on that Account, for they generally conform'd in a Lay Capacity, and press'd their Flocks by all means to do the same. Nay, the Terms of our Communion were then, and are now, so agreeable in most Respects to those of the foreign Reformed Churches, that it has been unanswerably (a) prov'd that if our Dissenters liv'd either in the *French*, or other Reformed Churches, they must separate from them, upon the same Ground, and for the very same Reasons, that they do from us. His next Chapter, being nothing more then a Re-capitulation of what he had said before; the very same Answers may serve for the same Objections, which I don't find more strongly urged.

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186.

(b) *Epiphanius* Hæc. Lib. I. Chap. 19. Edit. Peravij Colon. To. I. P. 42. *Κωλύει γὰρ εἰς ἀναβολὰς εὐχάσαι, φασκὼν μὴ δεῖν προσευχεῖν ἑτάως.* (c) *Thorndike of Religious Assemblies*, P. 231. Edit. Camb. 1642.

(a) *Bingham's French Church's Apology, Durel's View of the Reformed Churches.*

186. IN King *James* the first's Reign, he gives an Account what attempts were made to pervert him to the *Romish* Religion, but all in vain; Nay they insinuate to *Queen Elizabeth*, that he was a *Papist*, in order to prejudice him with the *Queen*. But finding none of these Contrivances would take, they resolve to set up a *Popish Pretender*, and pitch upon the *Infanta* of *Spain*, for that Purpose. All this may be probably true, but how agreeable it is, to what he says afterwards of his Inclination to *Popery*, I shall consider in another Place, and pass on to what he says of the *Spanish Match*, where he tells us, That when the Prince was solicited to change his Religion, the Danger of it was objected by the Prince, and his Ministers. The Gentleman seems here to object without any Grounds, or Warrant, having quoted no Authority for what he says, The Common Account, and even from our most Authentick (a) Historians is, That when he was solicited to change his Religion; his Answer was, ' That he came thither for a Wife, and not for Religion.

IN the next Page he gives an Account of a smooth Letter, wrote by the Pope to draw him over to the *Romish* Religion; and of an Answer the Prince return'd. But the Authority he quotes, is scarce sufficient to engage the Belief of any one, who is not too highly prejudiced against the Memory of that great, and most glorious Monarch. That the Pope wrote to him; nay, that he return'd a civil and obliging Answer, is scarce question'd by any one: But that he return'd the Answer inserted in this Gentleman's Memorial, I think, is doubted, by every one, who is in the least conversant in the History of those Times. But allowing, (what cannot reasonably be allow'd) that he wrote the very Letter here made mention of; might not his great Affection to that Princess, and the Desire of speedily obtaining her, engage him, (without any great Crime) to write in so
Hyper-

(a) Echard's *Hist. of England*. Vol. I. P. 966. Dr. Hollingworth's *Second Defence of King Charles the First against Ludlow*, p. 12. *King Charles's Life, before the Reliquæ Sacræ Carolinæ*.

Hyperbolical a Strain. His giving the Pope the Title of Holiness, or most holy Father, as it was both given and receiv'd in the Primitive Times, has the less Occasion either to be found Fault with, or defended. It was given by (a) *Hilarius*, and *Evodius*, to St. *Austin*; and yet he never finds Fault with the Title, or with them, for giving it. Nay, (b) St. *Austin* gives it in Return to *Evodius*, and after that, to (c) *Quintianus*: Neither is any thing more Common, than this Title amongst the Fathers, as those that are vers'd in that Kind of Learning can very well attest. Nor would any of these Fathers have given this Epithet to his Brethren, had there been any Thing of Blasphemy in it. This Gentleman cannot but know that there is a two fold Holiness; the one, Original, Absolute, and Essential, and belongs to God only; the other derivative and relative, and that found in the Creatures, both Things and Persons. But why do I spend Time in the Proof of a Thing from the Fathers, when I am satisfy'd the Gentleman is not acquainted with them, nor values their Authority, on that very Account.

THE Prince's Letter as handed to us by *Rushworth*, (who does not always speak the most favourably of the Actions of that excellent Prince) is very much different from what our *Historian* gives us in his Memorial. The latter, telling us, That the Prince called the *Romish Religion*, *The Catholick, Apostolick, Roman Religion*. But there is not one Syllable like it, to be found in the Letter in *Rushworth*. He says farther, That the Prince solemnly engaged to the Pope, *to spare nothing in the World, neither Estate, nor Life, for a Thing so pleasing to God, as Unity with Rome*. But there is not one Word in the whole Letter capable of being Wire-drawn, even by an *Inuendo* Proof, to the Sense of

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what

(a) *Augustini Epist.* 88. Edit. *Paris*, 1617. Tom. II. p. 149, Sanctitatis vestrae gratia, &c. 98 Tom. Ib. p. 165. Pridem Quaestiones misi ad Sanctitatem tuam, &c. (b) *Epist.* 102. Tom. II. p. 171. Si ea quae me magis occupant a quibus in aliud averti Nolo, Sanctitas tua nosse tauti habet; mitte aliquem qui tibi describat. (c) *Epist.* 103. p. 174. Tom. ejusd.

(a) *Rushworth's Collections*, Part I. p. 82.

what is here asserted : So that it is plain, That none but a Person who cares not what he puts upon the World for History, provided it may serve a Turn, would have so confidently printed such a notorious Falshood as this is. Nay, there is a full Answer given to this Particular, in a Piece publish'd in the Year, 1648. and generally believ'd, to have no small Claim to the Noble Historian as its Author. (a) They, says he, ' Who were officious ' that the Prince might answer the Pope's Letter, prepared the Draught of a Letter, and brought it to him, ' which when his Highness had perused it, he expung'd ' with his own Hand, those Clauses which might seem ' to reflect on the Religion he profess'd. And having so ' alter'd and amended it ; he caused it to be sent to the ' Pope. Copies of the first Draught were sent abroad, ' by which, that was inserted in the *French Mercury*, ' (which is so carefully translated, printed and dispersed in these ill Years, and is given in Evidence ' against his Majesty. ' So that it is plain in what Forge this Letter (inserted in the Memorial of the Reformation) was hammered, and for what Ends, and Purposes, it was then, and at this Time palmed upon the World for true History; for no other, we may assure our selves, than to make the World believe, that the Prince was no small Favourer of the *Popish* Religion.

BUT (a) *Rusworth* in the very same Page, in which he gives us the Pope's Letter to the Prince, fully acquits him from any Inclination to Popery, by telling us, ' That Orations, Processions, and pompous Shows were ' made in *Spain* to allure the Prince to Popery ; Popish ' Books were dedicated, and Popish Pictures presented ' him ; they carried him to the most Religious Places, ' and to Persons famous for pretended Miracles, ' and they shew him of what importance his Conversion was to the gaining a large Entrance into the Infanta's Affections, and a smooth Path to the Catholick Marriage : and in Case a Rebellion should follow his ' Change of Religion, they offer an Army to subdue ' the

(a) *A full Answer, to an infamous and Traiterous Pamphlet, entitled a Declaration of the Commons of England, for no farther addresses to the King. Printed by R. Royston, 1648. (b) Hist. Collect. P. I. p. 83.*

' the Rebels ; but adds, the Prince remained stedfast in
 ' his Religion, neither did he exprefs any Change, and
 ' Father *Orleans*, who was a Jesuit clears him from the
 ' least Inclination to Popery ; (a) nothing (says he) was
 ' more False, then their accusing King *Charles* of Pope-
 ' ry, for he was a Protestant by Inclination and never
 ' loved the Catholicks. He proceeds to tell us that
 (P. 206) King *James I.* *has been suspected to have been*
not only indifferent as to Matters of Religion, but that
he had really no Aversion to his Mothers Faith, (viz.
Popery) and by way of Confirmation he makes menti-
 on of an idle Story of Mr. *Dageant* of a Conference be-
 twixt the King and the Archbishop of *Embrun*, in
 which he exprefs'd the Affection he bore to the Romish
 Religion. But I can't but think the Gentleman in this
 Case acts the Part of too partial an Historian, and if he
 would declare his real Sentiments, 'tis my Opinion that
 he does not believe one Syllable of this idle Story. He
 quotes indeed a worthy and reverend Historian for his
 Author (b) but that Gentleman 'tis plain relates it in
 such a manner as may easily convince his Readers that
 he doubts the credibility of it, and tho' 'tis probable
 that he might be of Opinion that King *James* temporiz-
 ed too much on Account of the French Match, yet not-
 withstanding this, tho' I think there are but very few
 things in that most excellent History, which deserve
 to be expunged, yet if any, this Story most certainly
 does, and I wish when by Advertisment he retracted an
 Error relating to the *Hambden* Family, he had retracted
 this Story at the same time. But to shew how far that
 Prince was inclinable to Popery, some few Passages out
 of his own Works, may I think be sufficient to con-
 vince even our Author himself. In his second Speech to
 his Parliament, he has the following Words, (c) ' That
 ' as upon one Part many honest Men seduced with some
 ' Errours of Popery, may yet remain good and faithful
 ' Subjects, so on the other, none of those who truly
 ' know

(a) *Orlean's Hist. of Revolutions in England.* 22. 96.

(b) *Echard's Hist. of England, Vol. 1.* p. 975. (c) *King James's Works,* f. 504.

‘ know the Ground of their Doctrines, can either
 ‘ prove good Christians or faithful Subjects’. In his
 ‘ 4th Speech, *Anno* 1609. He has these Words, (c)
 ‘ As for those Papists who are Apostates from our Church,
 ‘ who I know must be the greatest Haters of their own
 ‘ Sects, I confess I can never shew any favourable Coun-
 ‘ tenance towards them ; and they may be all sure with-
 ‘ out exception, that they shall never find any more Fa-
 ‘ vour of me any farther then I must needs in Justice afford
 ‘ them ; and them I would have the Law strike the most
 ‘ severeliest upon, and we are told (a) That he de-
 ‘ clared afterward, that he would spend the last Drop
 ‘ of his Blood before he would give Toleration to the
 ‘ Papists, and pray’d that before any of his Issue should
 ‘ maintain any other Religion but his own, that God
 ‘ would take them out of the World ; and (b) *Ruf-*
 ‘ *worth*, tells us, That upon his Death-Bed, he careful-
 ‘ ly advis’d the Prince to Love his Wife, but not her
 ‘ Religion ~~218~~. Nay, how is this consistent with what
 he says a few Pages before, where he informs us what
 attempts were made to pervert him to the Romish Re-
 ligion, and when every thing else prov’d ineffectual.

p183 *They set up a Popish Pretender, the Spanish Infanta
 in Bar of his Title.* But I’ll leave him to reconcile the
 Inconsistence of these two (to me seemingly contradictory
 Passages) and will pass on the Consideration of some Par-
 ticulars in the next Reign, where after having given an
 Account of the *French Match*, against which he most loud-
 ly inveighs ; he tells us, (216) *That the King in dissolving
 of Parliaments trod too much in his Fathers steps*, if his Fa-
 ther’s Steps, were Right, as generally speaking they were,
 and as most People who are not too much tinctured with
 Fanatical Prejudice, will allow, where was he to blame ?
 if his Parliament us’d him unhandsomely, and not like
 the deserving Prince that he really was, he cannot be
 blamed in endeavouring to Change for the better (tho’ !
 God knows it proved very much for the worse) it being
 his known and *indisputable Prerogative to dissolve Par-*
liaments at his Pleasure.

217. *The*

(a) *Works*, f. 546. (b) *Echard’s Hist. of England*, Vol. 1. p. 976.
 (c) *Rushworth’s Collections*, Vol. 1. p. 115.

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217. *The Parliament were resolved to grant no supplies till some Grievances were remedied.* But he is too wise to enter into a Detail of them. The King's marrying a Roman Catholick might perhaps be thought so by some; nay, our Author insinuates as much, but how would they have mended the matter, had they been Directors in that Affair themselves? or when he was Married would they (without the least shadow of Reason) have had him put her away. This last I believe is the most probable Reason, and such Men most certainly might have proved excellent Advisers in the Reign of such a Prince, as *Henry the Eight*, whose Caprice gave him frequent opportunity of either Divorcing, or putting his Wife's to Death. But in so good and gentle a Reign (where Clemency may be esteem'd one of that Prince's greatest Faults) such things could not be admitted, for either Law or Gospel.

219. *What Part some of the Clergy took at this Time to encourage these illegal Proceedings, so much to the Dishonour of the King, Grief of the Subject, and Danger of the Government, is well known, and may be seen at large in Rushworth.* In the same Paragraph he gives an Account from *Dr. Welwood*, (whose Authority in the general esteem of Mankind is not the most Authentick.) *That Sibthorp and Manwaring were Advocates for Arbitrary Doctrine*; the last Part of the Charge I allow, but the first I absolutely deny. And must the Opinions of two single Persons include the rest of their Brethren? Surely he will not pretend to say so, whatsoever his Thoughts may be of that Matter. The Loyal Clergy took the King's part, and 'twas their Duty so to do; nay, they had been no better then Rebels had they done otherwise. They engag'd on his Side, because the justifiable Side of the Cause, and they knew 'twas their Duty to adhere to him in Point of Honour, and Conscience, on that very Account; for they must have been forc'd to have renounc'd their Faith before they could have forsaken so good and gracious a Prince; their loyalty and Religion stood upon the very same Foot, and they were Martyrs as well as Soldiers in his Cause, and for his Service. This is the peculiar Genius,
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and these the distinguishing Principles of the Church of *England*, and so far as they are admitted into the Minds of Men, so far they work in them this Religious and awful Regard of Sovereign Princes ; and 'tis plain that no Monarch can be happy here, but by a steady adherence to those, whose Principles, are the best adapted to the Support of the Monarchy, and established Church ; as some of our Princes have dearly enough Experienced. But to digress no farther, as to the particular Case of *Sibthorp* and *Manwaring*, who perhaps press'd the Prerogative somewhat too far ; yet as 'twas done upon a Principle of Loyalty, and with a sincere Intention of serving his Majesty, and as 'twas what most Men pitied, and very few justified ; I am willing to believe 'tis pardoned (if not forgotten) by the generality of Mankind ; nay, if Matters were carried too far, as probably they might ; the King's great Exigences, and the unkindness (to say no worse of it) of his Parliaments, will in a great Measure, if not wholly justify what was then done. From the Arbitrariness of Loans, and Shipmoney, the last of which was debated by the Judges in the Exchequer Chamber where they agreed in the Point of its legality (none excepted but Judge *Crook* and *Hutton*) who afterwards came into the (a) same Opinion with the rest of their Brethren, he passes on to what he calls the Principal Instruments,

Of this kind of Arbitrary proceedings, *Strafford* and *Laud*, the first of which he informs us from *Rushworth*, (227) did say, *That the King's little Finger should be Heavier then the Loyns of the Law*. 'Tis probable enough he might say so, but the Gentleman is to blame in not taking Notice of the Reply he made to this Charge, which is in the next Paragraph of *Rushworth*. And who could forbear speaking such Things at a time when so many insolent Provocations were given ? And if it was said, our *Author* knows very well it was never put in Execution, till afterwards, by his own Friends. For a valuable (b) *Author* rightly observes, ' That the little Finger
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(a) *Clarendon's Hist. of the Rebellion*, Vol. 1. p. 53. *Nelson's Collections*, Vol. 1. p. 659, (b) *Just Defence of the Royal Marter*, &c. P. 34.

of that Upstart Commonwealth, proved heavier, than the Loyns of the most rigid Monarch that ever sat upon the *English* Throne. Nay, 'tis farther certain, by dear bought Experience, that there was more Arbitrary Power, and Illegal Commitments, exorbitant Taxes, Rapine, and Plunder, put in execution during the 20 Years Usurpation of the several Juntos, then by all the crown'd Heads, and Favourites too (to take of all Allegations of that kind) since the Conquest.

227. By this, he tells us, *That the King was so far flattered into an Opinion of his own absoluteness, that he was not bound to give an Account of his Actions to any but God only.* I was really always of Opinion that Kings were accountable for their Actions to none but God only; if they are supream here on Earth, I should be glad to be inform'd who can be their Superiors? I can't but think that to be Supream, and yet to have a Superior at the same time, implies something like a Contradiction; If this Gentleman can make them appear Consistent with each other it is unkind in him not to do it, where so fair an Opportunity is offer'd, it having never yet been done to any purpose that I know of. There are several Passages in our common Law Books, and Statutes, which I think full for the Proof of the King's Opinion; but will leave them to the Judgement of those that are better skill'd in the Laws to determine whether I am right in mine, or no. (a) *Bracton* the Lord Chief Justice in *Henry* the Third's Reign, a Person of very great Authority with our common Lawyers; says (b) 'That neither the Judges, nor private Persons ought to take upon them to determine or dispute upon, the Writs or Actions of our Kings'. And in another Place, (c) he tells us, 'That every one is Inferi-

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or

(a) *Bracton de Legibus & Consuetudinibus Angliæ, Lib. ii. cap. xvi. f. 34. Edit. 40 printed at London, 1640. De Chartis vero Regis non debent, nec Possunt Justicarii, nec private persone disputare.*
 (b) *Bracton de Legibus, &c. Lib. i. c. viii. f. y. Omnis quidem sub Rege est, & ipse sub Nullo, nisi tantum sub Deo, parem autem non habet in Regno suo, quia sic amitteret preceptum, cum par in parem non habet Imperium.*

‘ or to the King, and he is Inferior or Subject to none,
 ‘ but God only; he has not an Equal in his Kingdom,
 ‘ for if he had, he would by that means lose his Supe-
 ‘ riority.’ For those that are Equal, have no Power over
 one another. In the Statute of Premunire or the 16 of
Richard the 2d, C. 5. are the following Words. *The*
Crown of England hath been so free at all times, that
it hath been in no earthly Subjection, but immediately
Subject to God in all Things, touching the regality of the
same Crown; (and no other) and by first of *Eliz. cap. 1.*
The Queen is stiled the only Supream Governour of this
Realm. And to mention but one Statute more, and
 that is *12 Caroli, c. 30,* or the Act by which the
 Regicides were attainted; ’tis declared, *That by the un-*
doubted and Fundamental Laws of the Land, neither the
Peers of this Realm, nor the Commons, nor both toge-
ther in Parliament, nor out of Parliament, nor the People
collectively, or representatively, nor any other Person what-
soever, ever had, hath, or ought to have, any coercive
Power over the Persons of the King’s of this Realm.

FROM State Affairs, he proceeds to the Affairs of the
 Church, and gives us to understand of what an arbitrary
 and innovating Temper Archbishop *Laud* was, and in-
 forms us (p. 228) of a notable Piece of History, from
Rushworth, Of his sending a List of Ecclesiastical Persons
by Buckingham to the King, in two Columns, distinguished
by O and P. or Orthodox, and Puritan, (The one Elect,
the other Reprobate) what is inserted in the Parenthesis,
 is (I presume) his own, and if these two Favourite terms
 had not been brought in by Head and Shoulders in some
 part of his Book, ’twould have startled me not a little.
 The Elect I take it for granted he design’d to have
 placed opposite to the Letter *P.* and reprobate against *O.*
 But they were misplaced ’tis probable by the Neglect or
 Design of a Tory Printer. But to let that pass, was there
 any real harm in the Archbishops apprizing the King,
 who were his Friends, and who his Enemies? He had
 been highly culpable, had he neglected an Affair of so
 much Moment and Consequence. For the Sequel of the
 History of that Reign, only too plainly discovers it to
 have been True, that the Characters he gave them were
 Just, and on that Account I can’t but be of Opinion
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that our Author had less Occasion to find Fault there with.

229. BUT he was so arbitrary in his Proceedings, against Mr. Cancey, *Minister of Ware, in Hartfordshire*; Mr. Sherfield, *Recorder of Sarum*; and Mr. Workman, a *Minister of Gloucester*; in the *High Commission Court*. And good Reason, I take it for granted, he had for being so; and he has Vindicated himself excellently well from that Charge, as well as an Infinite Number of others, as the Reader may be convinced, if he'll be at the Pains of consulting his *Trial and Troubles*, published by the Reverend and most Learned Mr. Henry Wharton.

230. But he carry'd his Resentment against the Last to such a Pitch, that he would not suffer him to teach School, or practice Physick. He might, 'tis probable, take him to be as great an Empyrick in Physick, as Divinity, and on that Account, not to be trusted with the Bodies, more than the Souls of his Fellow Subjects. But after all, This Gentleman producing no Voucher. I cannot but be of Opinion, that he was reading that Monster *Cromwel's* Edit, and by Mistake clap'd it down to the wrong Person, which was (a) 'That the poor Episcopal Clergy should neither Preach, nor Pray in Publick, nor Baptize, nor Marry, nor Bury, nor teach School, nor so much as live in a Gentleman's House.' That is, as Dr. South observes, 'That they might Starve and Die *ex Officio*;' and the same ingenious Author gives this Account of the great Humanity of our Historian's Party, when uppermost. (b) 'Nor were their Consciences Spiritually weak, when their Interest was once grown Temporally strong; For then, notwithstanding all their Pleas of Tendernefs, and Outcryes against Persecution, whoever came under them, and closed not with them, found them to be Men whose Bowels were Brass; and whose Hearts were as
F 2 ' hard

(a) Younger's *Brief View of the late Troubles*, P. 77. South's *Serm.* Vol. I. P. 430. (b) Vol. III. P. 229.

‘ hard as their Fore-heads. (a) For Toleration was expressly granted to all who profess’d Faith in God, and Christ Jesus; but to Popery and Prelacy, which they always wickedly rank’d under the same Predicament.

Ib. *But what made the greatest Noise, and above all the Rest, was thought by some to favour not a little of Popery, was, the superstitious Manner of his consecrating Catherine Greed Church.* But at the same Time, he gives an Account of the Bishops Defending it, *From the Practice of Solomon, Hezekiah, and Constantine, He grants, that he fell down upon his Knees, and so did Moses and Aaron, at the Door of the Tabernacle, and the Form of Consecration, he owns Bishop Andrews made Use of.* And what Popery, I beg to know, was there in all this. If the same was practis’d by *Moses, Aaron, Solomon, and Hezekiah,* Were there any Footsteps of Popery to be traced so long before Christianity was instituted? Or, must Bishop *Andrews,* whose Form he acknowledges it to be, notwithstanding his great Skill in Antiquity, and Primitive Usages, and his Excellent (b) Writings against Cardinal *Belarmin,* be esteemed a Papist? But every Particular of this Charge is so nobly defended by that Excellent and Learned Prelate, that I shall refer my Reader for fuller Satisfaction, to the (c) Defence itself.

232. He tells us, *That the Papists themselves had such an Opinion of Laud’s Disposition to Popery, that they twice offer’d him a Cardinal’s Cap.* And was not his Refusal of it Sufficient to convince, even our Author himself, that he was no Papist? Dr. *Fuller* says, (d) ‘ That a Cardinal’s Cap was once, and again, offer’d him by the Pope; but was as often refus’d; he refusing to receive any thing from Rome, till she was better re-form’d.’ (e) Sir *Anthony Mildmay,* who was as bitter an Enemy, as the Archbishop could possibly have, told another Story of him, and affirmed, ‘ That he was
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(a) Dugdal’s *View of the late Troubles*, p. 416. (b) Tortura Torti. (c) *Hist. of Troubles and Tryal*, &c. p. 339. (d) *Fuller’s Church Hist.* B. XI. p. 149. (e) *Trial and Troubles*. p. 338

‘ the most hated Person at *Rome*, that possibly could be. And (a) Mr. *Prynn*, the Author of *Rome’s* Master Piece, says, ‘ That the Archbishop was designed by the Papists ‘ for Slaughter, being one whom they despair’d of gaining ‘ over to their Side.’ Nay, his incompraable and unanswerable Book against *Fisher* the Jesuit, might silence the Clamours of any one, not directly Prejudiced in this Case. But ’tis a just Observation, as upon some who liv’d in those Times, so upon several in this, (and our Historian for one) (b) who said, ‘ The Bishop might ‘ print what he would against Popery, yet they would ‘ not believe him to be less a Papist for all that.’ That ‘ this was a Censure of a very odd and unaccountable ‘ Nature, containing so little Christian Charity in it, ‘ that it is not an easy Matter to produce its Parallel.

From his Inclination to Popery, he proceeds to his Severity towards Puritans, where he gives an Account of his Prosecution and Sentence upon *Prynn*, *Burton*, and *Bastwick*. The Doctor’s, (*viz.* *Bastwick’s*) Offence, he tells us,

236. Was his writing a Book, entitled, *Flagellum Pontificis, & Episcoporum Latialium*; which was called, a Libel reflecting on the Church. And has this Gentleman the Modesty to affirm that it was not so? I’ll venture to give the Reader a Specimen of *Bastwick’s* mild Language, and leave him to determine whether he may be justly deem’d a Libeller, or no. Speaking of the *Romish* Hierarchy, in order to traduce that of the Church of *England*, he has the following Words, (c) ‘ In the ‘ Number of which (says he) are Cardinals, Patri- ‘ archs, Primates, Metropolitans, Archbishops, Deans, ‘ and innumerable such Vermin, a Member of which ‘ monstrous Body our Hierarchy is; this is never known ‘ in sacred Writ, but came from the Pope and the Devil ‘ *Diabolus caccavit Illos*; yea the Word of God is absolutely against it.’ I dare boldly (saith he) speaking of the Prelates) ‘ maintain that they are worse than Devils,

(a) Hammond’s *View of the Directory*, p. 78. (b) Vernon’s *Life of Dr. Heylin*, p. 175. (c) Nalson’s *Collections*, Vol. I. p. 499.

' Devils; they are God's Rebels and Enemies, both by
 ' the Law of God and the Land, to God and the King:
 ' They, forsooth, must be recorded amongst the Nobles,
 ' and called, *Magnates Ecclesie*, and the Verity of the
 ' Matter is, they are *Magna nates Ecclesie*, the Mon-
 ' strosity of the Church, both for Pride, Ingratitude,
 ' and Ungodliness.' A little after, speaking of the
 Archbishop of *Canterbury*, ' I am so harden'd in Good-
 ' ness (saith he) as to fear neither Post, nor Pillory;
 ' conceiving that I hold my Ears by a better Tenture,
 ' than he holds his Nose; being a Loyaller Subject to
 ' my Prince, than he has Grace to be, and better able
 ' to do him Service, than he hath Ability to judge of
 ' it. But if he should by his Might and Power, advance
 ' me to that Desk, I doubt not (by the Grace of God)
 ' I shall make there, the Funeral Sermons of all the
 ' Prelates in *England*; and if they shall sacrifice me up-
 ' on the Altar of the Pillory, I shall so bleat out their
 ' Episcopal Knaveries, as the Odour and sweet smell-
 ' ing Savour of the Oblation, shall make such a Pro-
 ' pitiation for the Good of this Land, and Kingdom, as
 ' the King himself, and all Loyal Subjects shall be the
 ' better for it.' And he concludes his Litany in the
 following Words, ' From Plague, Pestilence, and Fa-
 ' mine; from Bishops, Priests, and Deacons, Good Lord
 ' deliver us.

THE Reader may be furnished with abundance of such
 Stuff from the same valuable (a) Author, and as for
Pryn and *Burton*, they are so well Characteriz'd by se-
 veral (b) Historians, as not to stand in need of a Com-
 ment. The next Crime laid to his Charge, is p. 238.
That afternoon Sermons, and all Catechisms, but that
in the Common Prayer-Book were prohibited. This
 at the first appearance seems to be a formidable Objecti-
 on, but if we only consider the Reasons for his so doing,
 'twill vanish in an Instant. Factions Lecturers began
 now to be put over the Heads of the lawful Incumbents, who

(a) *Nalson's Collect.* Vol. I. p. 500, 501, 502, 503. (b) *Clarendon's*
Hist. of the Rebel. Vol. I. p. 158. *Collier's Ecclesiast. Hist.* Part. ii.
 p. 772, 773. *Fuller's Ch. Hist.* B. xi. p. 142. (c) *Dugdale's View of*
the Troubles, &c. p. 36.

who took an unwarranted Liberty of Preaching up Sedition and Treason, in order to dispose the People for any disloyal Attempts, and for Rebellion when Opportunity served. It was then high time sure to curb the spreading Evil, and to put a stop to it, by entirely silencing such Botefeus, and Incendaries; *but all Catechisms were prohibited, but that in the Common Prayer Book*: A hard Case indeed, that in no way whatsoever such Incendaries should be permitted to Broach their erroneous Opinions, that the Church Catechism the properest Instruction for the Young, and Ignorant, where the first Rudiments of Christianity were contain'd in a manner suitable to the weakest Capacities, should be enjoined; and that what was not agreeable to sound Doctrine; nay, so little intelligible even to the Compilers themselves, as of necessity to bring on an *Egyptian* darkness, and the most profound Ignorance amongst us, should be prohibited; but to consider some other Particulars of this horrid, (and never to be forgotten) Charge. The Book of Sports comes next. *Than which* (He tells us p. 239) *Nothing could be more Offensive to the Soberest part of the Nation, which must be published by the Ministers in the Churches.* If by the *Soberest*, he means the Dissenters of what Kind, or Denomination soever, I grant that it might be offensive to them; but does not this Gentleman consider how the Sabbatarian Doctrine, (of the meaning of which he can't be ignorant) was preach'd up, (a) where by some, 'twas asserted, that the Sabbath was to be observed with the same strictness by Christians, as it was by the *Jews*; that to make a Feast, or dress a Wedding-Dinner on that Day, was as great a Sin, as for a Father to take a Knife and cut his Son's Throat, and this Doctrine, was inculcated by one (b) *Brabourn*, a Clergyman in *Suffolk*, who published a Book in Defence of it. In which he asserted, 'That the Lord's Day was 'an ordinary Working-day, and of Consequence that 'the *Jewish* Sabbath ought to be observed as such, which 'appeared at last with open Confidence, with an Epi-
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(a) *Church Hist. of Great Britain*, by G. G. 40. p. 283 (b) Roger's 39 *Articles*, p. 22 &c. Heylin's *Hist. of Presbyterians*. Fuller's *Ch. Hist.* B. xi. 144.

the Dedicator to the King (c) his Majesty was so extremely moved at so unparalled an Impudence, and fearing to be thought the Patron of a Doctrine so abhorrent from all Christian Piety, he order'd his Fathers Declaration for lawful Sports to be printed; but without any expresse Injunction (a) 'That the Ministers of the Parishes should be pressed to the publishing them, (as the Gentleman asserts) of which an ingenious (b) Author justly observes, 'That whoever observes the Liberty there given, the Restraints laid down, and the Reasons of both, must acknowledge all contain'd therein to proceed from a truly Christian Disposition.

(c) *Calvin*, who was the first Founder of this Gentleman's Sect, allows of lawful Recreation, and much more then was here permitted, and tells us expressly (d) 'That one cause of the Institution of the Sabbath, was, that Servants might have a Day of Rest, and Remission from their Labours; but this is so well defended by Archbishop *Laud* himself, that the saying any more upon this Head, would be only endeavouring to anticipate the Pleasure the Reader must necessarily receive upon reading the Defense itself. From the Archbishop's Transactions here in *England*; he proceeds next to take some notice of the *Scotch* Affairs; and tells us of the Steps the King took in order to Model that Church agreeably to the *English* Pattern, and as to its Service he informs us, *That in the second Year the Work was brought p. 244, to some Perfection, being different from the English Service in sundry Particulars, which were Archbishop Laud's Improvements.* That it is different from our present *English* Liturgy, in *sundry Particulars* is true; but that the Differences are wholly *Archbishop Laud's Improvements*, is not so. For the most Material ones are taken from the first Book of *Edward* the 6th, and of this Liturgy. (e) *Dr. Nichols* speaks in the following manner. It can't but be owned that there were a Number of excellent

(c) Collier's *Ecclesiast. Hist.* P. ii. p. 758. Heylin's *Cyprianus Anglicus*, p. 243. (a) Fuller's *Church Hist.* B. XI. p. 148. (b) *Just Defence of the Royal Martyr against Ludlow*, p. 161. (c) Calvin's *Instit.* Lib. ii. cap. 8. S. 28. Tertio Servis, & his qui sub aliorum degerent Imperio, Quietis diem indulgendum censuit, quo aliquam haberet a labore remissionem. (d) *Trial*, &c. p. 349. (e) *Pref. Comment on Com. Prayer*, p. 8.

Improvements made therein, some of which were taken into the last Review, and others might have been so, only the Nation was not then dispos'd to receive them.

OUR Author farther informs us how the Liturgy, *ib.* was receiv'd in Scotland, That it was publicly read at Edinburgh, July 23, 1637, but with such an Uproar and Outcry of the People, as very much disturbed the Harmony of the New Worship, some crying out a Pope, a Pope, Antichrist, Antichrist, Stone him, Stone him, meaning the Dean that was the Reader. But he passes over in Silence the Encouragement these People had given them from the Fanatick Magistrates, and Presbyterian Teachers of the City of *Edinburgh*. (a) 'For when it was demanded of their Apostles, why they did not condemn this anti-christian and barbarous Outrage, voy'd of Piety and Reason, and without any Example in the Christian Church?' The Sum of their Answer was, 'That such a zealous People were to be left to their own Warrant; they knew not by what Spirit they were govern'd; for God worketh great Works sometimes by the basest Means, and so indeed, were these.

For my Author informs me, 'That these Knowing and Intelligent Christians were, many of them known Thieves, and Whores; and these the first active Instruments of this glorious Reformation.

HE tells us, That the Effect of these Proceedings with Regard to the *Scotch* Liturgy and Canons, was, *p.* 248, That a Covenant was entered into in Defence of their Religion, Laws, and Liberties; and at last they fly to Arms, under the Command of General Lesley; upon which the King sends an Army against them, and whereas he wanted the Assistance of his Parliament, he makes Use of his Prerogative, and calls upon the Clergy to put to their helping Hand, which they did in several Dioceses, raising considerable Sums; nor did the Papists refuse to

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(a) *The Burthen of Issachar, or, The Tyrannical Power of the Presbyterian Government in Scotland*, *p.* 31. *Fuller's Church Hist.* B. XI. *p.* 164. *Dugdale's View of Troubles*, *p.* 44.

contribute to maintain a War against the Scotch Covenanters. And to the eternal Honour of the Clergy of the Church of England be it spoken, and the Infamy of the Dissenters; that the first supply'd his Majesty's Wants, when his Subjects in one Kingdom were in actual Rebellion against him, and those not a little abetted and encouraged, by the Incendaries of the other; nay, 'tis probable, by the very Men who refused to supply the King's pressing Necessities. But he informs us, *That the Papists did not refuse to contribute to maintain a War against the Scotch Covenanters.* And granting they did, (tho' he produces no Authority for the Proof of it). It was not as he suggests, to maintain a War against the Covenanters, who were only Tools to the Church of Rome, and carrying on their Interest, as plainly appears from Mr. Corbett, an excellent (a) Writer of those Times, but out of mere Humanity and Compassion to so gracious and good a Prince, labouring under so many Straights and Difficulties, and embarrassed the most, by those who were in Duty bound to supply his Wants. And may it prove an eternal and lasting Monument of Infamy to that Faction who pretended so much Religion, and who profess a Conformity with us in Fundamentals; that they Levy'd War and rebell'd against a Prince, when those that were diametrically opposite in Principle, had so much Humanity, as to assist him with their Purfes. Yet after all, if this Kind Assistance given by some Roman Catholicks to the King, may be reckon'd a Crime; why must it not be esteem'd the very same Thing in the Parliament? For the King in one of his Declarations in Answer to a Charge of this Kind, retorts upon them, (b) 'That there were more 'Papist' in that called the Parliament Army, than there were in his; and this they could not deny. And we are told from Robert de Salmonet a Popish Priest, who wrote a History of our Wars, in French, (c) 'That, what surpriz'd every one at the Battle of Edge-Hill, was, that they

(a) *Epist. Congrat. of Lysimachus N'canor of the Soc. of Jesu, to the Covenanters in Scotland, 1641.* (b) *New Association, Part II. in Ans. to Daniel de Foe. Mr. Echard's Advert. before Orleance's Hist. of the Revol. in England.* (c) *Echard's Hist. of England, Vol. II. P. 353. Dugdale's View of the Troubles, p. 564.*

‘ they found among the Dead in the Parliament Army
 ‘ abundance of Popish Priests,

250. *The Parliament met, April 30, 1640, and had too great a Sense of the Nation's Danger, and the Oppressions they had groaned under, to be silent on the Head of Grievances, or to suffer any thing to be preferred to the main End they were chosen for.* (c)

They met upon the 13th of April, and tho' there might probably be some small Grievances, yet they had no Reason to complain on that Head, for the King upon dissolving of them, told them, (d) ‘ That he knew they ‘ had insisted very much upon Grievances, and that he ‘ would not say, but there might be some, yet he positively affirmed, that there were not by many Degrees, ‘ so many, as the publick Voice did make them; and ‘ that out of Parliament, he would be as ready to redress Grievances as in Parliament.

251. *The greatest part of the Lords and Commons, as Dr. Welwood observes, were but little inclinable to a War of Laud's kindling, so that the King being disappointed, dissolved the Parliament with a great deal of Anger; after they had sate about a Month.* But this is not the true Reason why they refus'd to come into the King's measures, because it was a War of Archbishop *Laud's Kindling*, as he falsely calls it. But it was owing to a piece of Treachery of Sir *Henry Vane's*, which has not I think been taken Notice of by many of our Historians. (a) ‘ A ‘ few Days after the opening the Parliament, the King ‘ sent him (being then Secretary of State) to demand a ‘ Sum he had agreed in Council to require, still hoping ‘ that Assembly would not persist in it's obstinacy to the last; he had orders to demand 12 Subsidies, but to fall to eight or six upon the least Opposition, That perfidious Wretch, who was already ‘ gone over to the King's Enemies, when they agreed to six, told them peremptorily, that it was in vain ‘ for them to think of less than Twelve, in regard he
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(c) Nalson's Collect. Vol. I. p. 292. (d) Nalson's Collect. Vol. I. p. 342.
 (a) Dugdale's Short View of the late Troubles in England, p. 61. Orlean's Hist. of Revolutions in England, p. 313

' knew under that Number would not be accepted, which they absolutely refus'd, and the King dissolved them.

THE *Irish* Massacre is what I shall consider next, of which like the rest of his Brethren ~~He~~ gives not the most impartial Account. He tells, Us ;

261. *That the Rebels pretend a Commission from the King, and 'tis certain they had his broad Seal, how they came by it, is the Question ; 'tis commonly said, they had it from Farnham Abbey. (It should be Charlemont Castle, tho' Mr. Collier in his Historical Dictionary, says, Farnham Abbey) from an old Writing, and fixed it to a Commission they shewed. It is very Easie, but withal very Unjust in this Gentleman to Flourish over this Cause in the manner he has done, by keeping in the dark every thing that opposes, what he offers for the Proof of it. For certainly this cannot with any propriety be called the Writing a History, when a Man makes himself a Party, (as he all along does) and hath certainly something in View, besides the Truth of Historical Facts ; and so long as Men take such Liberties in writing History, there will be little or no Difference between an Historian, and a Knight of the Post. If every little omission will reflect upon the Truth of a Story, and the Sincerity of an Historian ; nay, more then that, render it deceitful, and betray the Reader into Errors, and Mistakes, what must the Consequence be of leaving out the Principal Branches of a Story, and those the Truest ? 'Tis plain our Historian has given us but what has been said of one Side of the Question, and that by no better Authors then down right Republicans, and what has been confronted by better Evidences, and fully confuted a hundred times. Such criminal Omissions as these can be of no other use (then as plainly designed by our Author) but to abuse, and misguide his Readers, and so much the more, being disguised under the Plausible Name of History, a Name importing Truth and plain Dealing, and where Men always expect impartial Justice. 'Tis scandalous even in a Writer of Controversies to conceal the force of his Adversaries Arguments, but 'tis much worse in an Historian (who whatever his*
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private Sentiments, may be) is bound to be Indifferent, and of no Side at all in his Relations. But to digress, no farther from the Point in Dispute.

OUR Author don't want to be inform'd (a) That the Lord Justices and Council in *Ireland*, issued out a Proclamation against this Calumny of the Rebels, or that *O. Neal* their Principal Ringleader being offered his Life by that villanious Regicide *Ludlow*, (the only Lieutenant General then in *Ireland*) provided he would own a Commission from the King to Authorize what he had done; generously acquitted his Majesty, and was not willing to accept, even Life it self upon such wicked and abominable Terms, declaring that his Majesty was not so much as privy to their Insurrection, as was attested by (b) *Dr. Ker* Dean of *Ardagh*, who was present at the Tryal. And (c) *Macguire*, who had been tamper'd with (agreeably to the iniquous Practice of those times) to accuse the King, as an Abetter of this horrid Rebellion, frankly disowned it at the Place of Execution; Nay, (d) he was cast off of the Ladder, and having tryed what hanging in part was, being Repriev'd, and having hopes of Pardon given him, he still persisted in protesting the King's Innocence.

262. But however, it was Matter of scandal that tho' the Rebellion broke out in October, yet the King did not declare them Rebels till January after; and when he put forth his Declaration against them, he commanded that no more then forty Copies should be Printed. And what I pray follows from all this? Does it prove that the King had the least concern in that Rebellion, any farther then by endeavouring to suppress it? This Gentleman knows very well that the King was then in *Scotland*, and incapable of sending any Recruits or Succours to *Ireland*, sufficient for that Purpose. (e) And when he recommended the Consideration of that Affair to the Parliament, and desired their Advice, what Course was the fittest to be taken, for the reducing of that King-

(a) *Nelson's Collect.* Vol. II. p. 638. (b) *Nelson's Collect.* Vol. II. p. 528. (c) *Clarendon's Hist of the Rebellion*, Vol. I. p. 508. (d) *Dr. Holingworth's Def. of the Royal Martyr*, p. 36. (e) *Nelson's Collect.* P. II. p. 600.

Kingdom. (a) They would not be perswaded to Levy one Man for the suppressing of the Rebels in that 'till the King had disclaim'd all Power of Pressing Soldiers in an Act of Parliament, and laid himself open to such Violence, as was then a hatching against him. Nay, When they did make a Resolve that 20000 should be forthwith supply'd, for the present Occasion of *Ireland*. (b) 'Tis plain that the Money which was raised for this very Purpose, by his Majesty's Direction and Approbation, was actually employ'd by these *noble Patriots*, in carrying on a Rebellion here in *England* against himself.

BUT this Objection has been fully answer'd by that Glorious Martyr himself, (c) 'To countenance, says he, those unhandfome Expressions, whereby they have usually imply'd our Connivance at, or want of Zeal against the Rebellion of *Ireland*, so odious to all good Men. They have found a new Way of Exprobation; That the Proclamation against those Bloody Traitors, came not out 'till the Beginning of *January*, tho' the Rebellion broke out in *October*, and then by especial Command from Us, but 40 Copies were appointed to be printed. It is well known, where we then were when that Rebellion broke forth, (*viz.* in *Scotland*) that we immediately from thence, recommended the Care of that Business to both Houses of Parliament here: After we had provided for all fitting Supplies from our Kingdom of *Scotland*; that after our Return hither, We observ'd all those Forms for that Service, which We were advis'd to, by our Council of *Ireland*, or, both Houses of Parliament here; and if no Proclamation issued out sooner, (of which for the Present We are not certain, but think that others were issued out before that Time, by our Directions) it was, because the Lords Justices of the Kingdom desired them no sooner; and when they did, the Number they desired was but 20, which, they desired might be signed by

(a) *Life of King Charles, before Reliquiæ Sacræ Carolinæ*, p. 152: Clarendon's *Hist. of the Rebellion*, Vol. I. p. 258. (b) *Orleans's Hist. of the Revolution in England*, p. 74. (c) *Husband's Exact. Collect.* 450. p. 247.

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by Us, which We for Expedition of the Service, commanded to be printed, (a Circumstance not requir'd by them) thereupon We signed more of them than the Justices desired; all which, was very well known by some Members of one, or both Houses of Parliament, who have the more to Answer, if they forbore to express it at the passing this Declaration: And if they forbore to express it, We have the greater Reason to Complain, that so envious an Aspersion should be cast on Us to our People, when they know well how to answer their own Objection.

What his Majesty says in that incomparable Piece, called (a) *Εἰκὼν Βασιλέως*, might be sufficient to convince, any one who is not a down right Infidel. Some Men took it very Ill (says he) not to be believ'd when they affirmed, that what the *Irish* Rebels did, was done with my Privy at least, if not by my Commission: But these knew too well that it was no News for some of my Subjects, to fight not only without my Commission, but against my Command, and Person too, yet all the while they pretend to fight by my Authority, and for my Safety. I would to God no Man had been less affected with *Ireland's* sad Estate than myself; I offered to go in Person in that Expedition, but some Men were either affraid I should have one Kingdom quiet, or loath they were to shoot at any Mark here, less than my self; or that any other should have the Glory of my Destruction, but themselves. Nay, 'twas no Wonder that those Miscreants who were so horribly wicked as to murder his Sacred Person, and wash their Hands in his Innocent Blood, should violate his Memory in this Manner. But why do I go about the Confutation of so groundless a Falshood, which has been already done so fully, by that most excellent and unparallel'd Prince, in his (b) Answer to the villanous Remonstrance of the Commons of no farther Addresses to his Majesty,

by

(a) Cap. xii. p. 105, 106. Edit. 1648. (b) His Majesty's Answer to Votes of no more Addresses, Reliquiæ sacrae Carolinae, p. 302. Answer to the Commons Infamous and Traiterous Phamphlet for no farther Addresses to th King p. 56, 57, 58,

by Mr. Long of Exeter, in his admirable Review of Baxter's Life, and by a Piece called, *The Case of present Concern, in a Letter to a Member of Parliament*, Dated January 10, 1702. That I defy any Person who reads them, and is not sunk into the very Dregs of Prejudice and Partiality, to believe our Historian's Account of this Matter.

Ib. But that (he tells us) Which has since raised a Jealousy and is not easily accounted for, without supposing a Degree of Guilt in the King, is the Business of the Marquis of Antrim. But I am convinced no one can read this Passage without supposing a very great Degree of Guilt in this Author, in his endeavouring to blast the Reputation of that Glorious Monarch, whose Virtues raised him higher above the People than his Throne, and the least of whose Titles was that of a King: The greatest King that ever reign'd, not only upon the English, but any other Throne, great in his Person, greater in his Sufferings, but greatest of all in his Death. He knows very well, that as often as this Objection has been made by Mr. Baxter, and other Republicans, so often has it been fully answered and confuted. But what relation I desire to know, after all, had the Marquis of Antrim's Business to the Irish Massacre? Will the King's granting him a Commission three Years after, viz. in 1644, to joyn Montross in Scotland, in order to subdue the Rebels there, prove the King to be guilty of the Irish Massacre? I hope this Gentleman, if his Book comes to another Edition, will retract this Calumny; otherwise he may be justly deem'd as great a Friend to the Doctrine of King-killing, as those Villanous Regicides who signed the Warrant for the Execution of his Majesty, or those that abetted it upon the Scaffold.

265. Upon the King's Return from Scotland, the Parliament drew up the famous Petition, or, Remonstrance of the State of the Nation, taking in all the Particulars of Male Administration, since his Majesty's Accession. And the King as readily redress'd all their real Grievances, if any, with Propriety could be called so. Nay, a most

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p. 78.

a most admirable (a) Divine informs us, ' That before
 ' the War commenc'd every disputed Right was given
 ' up, every Grievance, whether real, or imaginary,
 ' healed by new Laws, made for that Purpose, all which
 ' his Majesty consented to out of his Fatherly Love and
 ' tenderness to his People, in hopes of gaining their Af-
 ' fections, at least silencing all their Murmurs and
 ' Complaints for ever. And this Character is given of
 him by a good (b) Historian of those Times. ' Never
 ' was there any one (says he) who desir'd the Sub-
 ' jects good, more then the King, for the obtaining of
 ' which he consented to them in such things, that he
 ' parted with many Jewels from his Crown (as Queen
Elizabeth us'd to call such Priviledges) ' Granting them
 ' Triennial Parliaments, the Abolition of the Star-
 ' Chamber; High Commission Court, Writs for Ship
 ' Money, Bishops Votes in Parliament, Temporal
 ' Power of the Clergy, Tonnage, and Poundage, and
 ' gave the Parliament leave to Sit as long as they pleas'd:
 ' He admitted into his Privy Council, several Lords
 ' who were great Favourites of the Parliament Party.
 ' yet could not all this please some Men, being like the
 ' Sea insatiable, and when a moderate Member of the
 ' Parliament ask'd what they could desire more of the
 ' King seeing he had granted them so much? It was
 ' answer'd by Mr. *Hambden*, (as *Sanderſon* informs) us
 ' to part with his Power, and trust to us, which Ac-
 ' count is probable enough: (c) For as a good Historian
 tells us, ' After their first Proceedings; they encroach'd
 ' upon the King without any Modesty, or in the least tem-
 ' pering, the continual Vexation they gave him for near
 ' two Years together, that he patiently endured their;
 ' Persecution in hopes of overcoming it at last, without any
 ' other allay, but a few Supplies, they granted him at the
 ' Price of his Prerogative, and some cold Thanks, when
 ' they oblig'd him to part with the most valuable Flowers
 ' of his Crown. In which particular, it is hard to decide
 ' who had the greatest Cause to blush, whether the King
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(a) Dr. Mosse's Sermon on the 30th of January, in 4to. P. 21.

(b) Foulis's Hist. of the wicked Plots, &c. of the pretended Saints;

p. 78. (c) Orleanse's Hist. of the Revolution in England, p. 37.

‘ for always granting whatsoever his Subjects insolently
 ‘ demanded, or the Subjects for continually demand-
 ‘ ing that which their King was compelled to grant.
 And ’tis plain they were a Generation of Men, that
 did not scruple making the most unreasonable demands,
~~and~~ not fit for a Subject to ask, or a Sovereign to grant,
 or of asserting, or saying any thing they pleas’d
 of the King, and those that were really his Friends,
 tho’ never so contrary to their Knowledge, if it
 might be serviceable to that wicked Cause, which they
 were carrying on. The Methods they took to make the
 King odious, and themselves acceptable to the People,
 was inventing all manner of Lies; this was the Mother
 of all their Scarecrow Plots.

(a) OF the Kings coming with an Army of Papists
 ‘ to Murder all the Protestants, (b) of the Pope’s
 ‘ Bull, newly come into *England*, for the more effectual
 ‘ Prosecution of the Catholick War, (c) of the King’s
 ‘ coming at Midnight with 1500 Horse to Sack the City,
 ‘ and cut their Throats, which so allarm’d the City of
 ‘ *London*, that they got together 40000 Men, set Forms,
 ‘ Boards, and Stalls, all along the Streets to hinder the
 ‘ Horse, and the very Women had provided scalding
 ‘ Water, and set it at their Doors to throw upon the
 ‘ Cavaliers, (d) of a wonderful and amazing Design
 ‘ of blowing up the *Thames* to drown the City,
 ‘ (e) of an Army of Papists training under Ground
 ‘ of a (f) Plaster taken from a Plague-Sore and
 ‘ sent Mr. *Pym* in a Letter into the House of Com-
 ‘ mons, that he being taken with it, it might spread o-
 ‘ ver the whole House, and endanger all the Members,
 who (God knows) were infected with a worse Plague
 long before, which infected the whole House, and
 spread its direful Effects all over the Nation. But it
 signifies nothing multiplying Particulars, since all our
 Historians are filled with Accounts of this Kind of Re-
 ligious

(a) *Orlean's Hist. of the Revolutions in England*, p. 51. (b) *Dugdale's View of Troubles*, &c. p. 129. (c) *Dugdale's View of Troubles*, &c. p. 87. (d) *Echar's Hist. of England*, Vol. II. p. 288. *Holingworth's Second Defence of King Charles I.*, p. 49. (e) *Kings Declaration*, Aug. 12. 1642. *Husband's Exact Collect.* 470 p. 50. (f) *Nelson's Collect.* Vol. II. p. 496.

ligious dealing with the King, and his Friends, and 'tis sufficient, in short, to observe with a worthy (a) Author,
 ' That that cursed Rebellion was begot, born, brought
 ' up nourish'd, and maintain'd by Lies, and died with a
 ' Lie in it's Mouth.

270. He tells, *That the King being miserably worsted, throws himself at last into the Hands of the Scots, who not daring to break with the English, deliver him to the English, upon Assurance that he should be in safety, and Honour.*

BUT what Assurance could they have of this, from a Parliament, who afterwards passed that execrable Vote of no more Addresses to the King? and he had some Reason to believe that he might be in as much safety with the *Scotch*, as the *English* Rebels (tho' they like perfidious Villains, contrary to their Faith given, deliver'd him up) but the true Reason of his surrendering himself has been taken notice of by very few of our Historians, A (b) Person who was a curious Observer in those Times, informs us, ' That the Parliament passed ' a Vote, (tho' he was not in their Hands) that the ' King should be confined for Life in *Warwick* Castle, a piece of Villainy never practised before in the World of literally binding their Kings in Chains, which was the real occasion of his delivering himself up to the *Scotch* Army, and another good (c) Historian tells us, ' That when the most generous offers were made by ' the King towards a Peace, they were so far from giving Ear to him as to let him know, that he must expect

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(a) Wagstaffe's *Vind.* p. 124 (b) Vit. *Johan. Barwick*, *Ecclesie Sanct. Pauli*, *London.* Decan. p. 39. 40. ' At vero pauculi illi Senatores, qui *Westmonasterij* Integri Senatus Authoritatem sibi usurpaverant, Principemq; suum, ad alius Regie Dignitatis fastigium, quam quivis alius, & Decessoribus haecenu: eminuerat, se Evekturos esse, non semel dejeraverant modo se eorum fidei concedere Vellent, jam ultro se offerentem; & coram & cum ipsis de conditionibus pacis *Westmonasterij* etiam inermem colloqui volentem, supercilio jam altius elato fastidio se repudiunt, & ad arctam Custodiam in arce *Warwicensi*, (Quem tamen penes se Nondum habebant) Communi suffragio damnant. Hoc Barbaro suffragio, Rex Monitus erat, potius *Scotis* *Boreali* plaga tunc Temporis Castra meritis tanquam equioribus Hostibus, se in Manus conjicere. (c) *Orleance's Hist.* &c. p. 93, 97, 98.

to be confined, if he attempted to repair to *London*, and publick Proclamation was made for all Officers to sceure him, if he was found upon the way. The unfortunate King being thus rejected on all Hands, was reduced to a Necessity of casting himself away, without the Liberty of chusing his Precipice; only one was left him, and that he threw himself upon, and he tells us that the Independants had propos'd to have him confined in *Warwick Castle* when recover'd from the *Scots*, but in this they fail'd.

Ib. *The King whilst Prisoner at Holmby would Neither hear the Parliament Divines, Mr. Marshal, or Caryl preach, nor suffer them to say Grace, but always said it himself.* And he was certainly in the Right, and acted agreeably to his princely Wisdom, in not suffering those Trumpeters of Sedition and Rebellion, whose Sermons contain'd little else, but what was treasonable, or Blasphemous, and who had justly Forfeited their Title to the Name of Divines, and their Lives to the Law, by their Treason a hundred times over, (and whose ministerial Character agreeably to the Opinion of some of the Fathers was deleted, by their most abominable Schism) either to pray, or preach, or even say Grace in his presence.

Ib. Our Historian seems to reckon it a Guilt in those that Preach upon the 30th of January, That they abuse the Innocent with a Guilt, not much inferior to that which made the King a Martyr: But which way does he prove their including the Innocent with the Guilty? I must be of Opinion (till I have some good Reason offer'd me to the contrary) that they charge none with the Guilt of that Day, but such as were really Instrumental in the bringing the King to the Block, or such as are Advocates for them, and without the least strain of Rhetorick may justly be suspected to be favourers of the same Principles. (a) Mr. Westly, who was formerly a Dissenter himself, (tho' now a very Orthodox and worthy Member of the Church establish'd) and on that Account may be reckoned

(a) Reply to Palmer's Vindication, p. 70, 94. 100.

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ned a more competent Judge of the Principles, and Practices of these Men; tells us, ' That as to the Diffen-
 ' ters abhorring the Murther of King *Charles*, he de-
 ' clares it to be false, as to the generallity of them, espe-
 ' cially those with whom he has been acquainted, a re-
 ' markable Instance of which he gives as follows, an
 ' eminent Divine preaching upon that Day in 1698, fe-
 ' veral that belonged to an Academy in the Neighbour-
 ' hood came to hear him, two of which (after the Ser-
 ' mon was ended) were detached to invite the Preacher
 ' to a noble Entertainment that Night, but he excus'd
 ' himself by alledging how disagreeable such a Compli-
 ' ance would be to the occasion of the Day; they be-
 ' gan to quarrel with his Sermon on this Account, that
 ' he had given too great a Character of the Martyr;
 ' for he was they said one of the worst of Princes,
 ' and a cursed Tyrant, and whereas he had call'd the
 ' Tragedy of that Day a barbarous Murther, it was
 ' they affirm'd, a Just Execution of a damn'd Male-
 ' factor.

A judicious (a) Divine of our Church, in answer to that common Objection, which our Author afterwards makes mention of, *p.* 297. *viz.* That the Observation of the Day tends to keep up Differences, and perpetuate Divisions, which seem inconsistent with the Piety Devotion, and humility of a Fast, says, ' That it is not con-
 ' sider'd that these Differences, and Distinctions are of
 ' absolute Necessity, and must be preserved so long as
 ' the World shall last; for they are founded upon the
 ' Necessary Difference between Good and Evil; and I
 ' suppose the Nature of these is not much changed, I
 ' suppose the Nature of Treason, Rebellion, and Sacra-
 ' ledge, is the same now as it was 50 Years ago; and
 ' that Schism and Separation partake of the same Malig-
 ' nity they had in the late Times of Confusion and Dis-
 ' cord, and are therefore to be exposed, abhor'd, and
 ' caution'd against, as much now as ever.

After a good deal of Common-Place Scandal, against
 Arbitrary

(a) Mr Archer's *Serm.* before the Lower House of Conv Jan. 30.
 1718. *p.* 28.

Arbitrary Power, and Grievances, which have already been taken Notice of, and answered more than once. p. 282, his next Step, which is a very extraordinary one, is to prove that they were the Members of the Church of *England* who first engaged against the King; a Thing, never but once before attempted, and that by a Dissenting Brother at *Exeter*, Mr. *Withers*; tho' he owns at the same Time that the Papists had a great Hand in the King's Death; and can it be reckon'd any Credit to the Presbyterians, to have acted the Part of Understrappers to the Jesuites? They did not indeed, directly cut off his Head, but they were not a little Instrumental in bringing him to the Block.

A *Calvinist*, (no Enemy to the Presbyterian Principles, in other Respects) charges them home with the King's Murder. (a) 'Who (says he) are more deservedly to be mark'd for the King's Murder, then they (viz. the Presbyterians) who pay'd the Way to his Destruction, they are the Persons who chop'd of his Head.' And another anonymous (b) Author, comparing the Presbyterians and Independents, says, 'That the Presbyter of the two, prov'd the Gentler Thief, and differ'd from the Independent as a Tinker from his more Salvage Trull, one stripp'd and bound the King, that the other might cut his Throat; Presbytery made him an Anchorite, and Independency a Martyr, this kills Charles, and that the King; to prepare the Ax, is little better, than to give the Blow.' And Father, (c) *Orleans* says, 'They prepared the Victim, which another more bloody Sect sacrificed.'

286. But they were Church of England Men, that began the Quarrel with the King. He instances in the Earl of Essex, Sir John Hotham, Bishop Williams, and Dr. Gauden. If they were so, they most certainly acted not upon Church of *England*, but Presbyterian Principles; tho' they might originally be in the Church, and have

(a) Salmasij *Defensio Regia*, printed. 1650. p. 353. (b) *Mercurius Menippeus* or Loyal Satyr: ist. p. 20. (c) *History of the Revolution in England*, p. 33.

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have been initiated by Episcopal Baptism; yet so soon as they began to rebel, not one of them continu'd to be of it. *Judas* was an Apostle, and a Christian, but he does not want to be informed that he betray'd his Lord and Master. Nay, *Julian* the Apostate was once a Christian, and had Deacons Orders in the Church, yet the Gentleman, will not I hope affirm, that when he apostatiz'd, he still continu'd to be a good Christian, and I would only ask what they were when they first put themselves in Arms against him; and endeavour'd to kill him in sundry Battles? What a late Eminent Divine of our Church, says, in answer to the *Roman* Catholick Charge, of Rebellion and King-killing, which they retort upon the Church of *England*; is Home to our present Purpose, (a) 'The Leudness of the *Gnosticks*' (says he) might have been as reasonably charg'd upon Christianity; and the Piracy the *Turks* Exercise under the Counterfeit of our Colours, may with the same Justice be imputed to us: And this is our Comfort in the present Case, that what ever Agreement the Authors of the Rebellion and Regicide may own with other Churches, they disown us; and doubtless we have great reason to own the Kindness of their Separation. They, went out from us, because our Doctrine was too loyal and passive, for Men of so fiery a Temper; and the greatest Tyranny they found in our Religion, was the Restraint that it laid on the Consciences of Men, from the resisting against the Higher Powers; this was, nay, is yet more grievous unto them, than all the pretended Oppressions of the Hierarchy; This is a more real and greater Grievance to their Consciences, than all the Rites and Ceremonies of the Church. And had they been only Enemies to the Dignity of our Church, or Decency of our Worship, some Accommodation might be expected; but, alas! these are but Pretences to cover the restless and factious Spirit, and to disguise their Practices against the Government.

(a) Mr. Henry Maurice's 30th of January Sermon before the King, 1681, p. 30, 31.

288. He gives us to understand (I suppose from Dr. Walker) *That Dr. Gauden was the Author of the Εἰκὼν Βασιλική, and as a Proof he Mentions a Memorandum of the Earl of Anglesey's, in which King Charles II, and King James II, are both said to have own'd, that Dr. Gauden was the Author of it.* But this is easily answered,

For as the worthy Vindicator of King Charles observes, (a) ' They both attested the Contrary, by their Letters Patent to Mr Royston, giving him the Sole Priviledge to print all the Works of King Charles I. Those of King Charles II. bear Date, Nov. 29, 1660, and expressly mention Mr. Royston's Fidelity to King Charles I. and to himself, in these remarkable Words, *In printing and publishing many Messages, and Papers of our said blessed Father, especially those most excellent Discourses and Soliloquys, Entitled, Εἰκὼν Βασιλική.* Nay, in 1688, 5 Years after the pretended Memorandum, King Charles gave leave to Royston to print his Father's Book, provided (b) he left out those spurious Prayers, which in some Editions were inserted, at the Instance of those two Miscreants O. Cromwel and Bradshaw; nay, his Letter to (c) Monsieur Testard, (who translated the Book into Latin) indisputably proves the very same Thing. King James's Letters Patents bore Date, Feb. 22, 1685, and expressly refer to the first Edition of the King's Works, printed 1662. In which his Majesty declares, *That all the Works of his Royal Father were collected and published.* Now after all this, a Man could not well imagine there could be any possible Dispute, which was to be preferred, a publick Authoritative attestation of the King's themselves; or a private Memorandum by a third Person, unattested by any one but such a Bigot as Millington the Auctioneer, a Thing that was pretended by him to have been providentially discover'd upon Auctioning the Book; and yet 'twas attested that he had shew'd this forg'd Memorandum to some of his Friends at least

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(a) Mr. Wagstaff's Vindication of King Charles I. p. 2. (b) Vindication, p. 123. (c) Vindication, p. 21.

a Month before tho' it was rarely to be seen by any but those of his own Party, or such as he was sure had neither Capacity, nor Inclination to confute it. For notwithstanding he had promis'd Mr. *Wagflaff* a sight of it more then once, when he had danced attendance several times at his Warehouse, (where he said it was lodg'd); he always put him off with some trifling Excuse, and either would not, or what is more probable durst not produce it; nay when my Lord *Altham*, the Lord *Anglesey's* Son; the most competent Judge whether it was wrote by his Father, or not; desired a Sight of it, notwithstanding he promis'd, to wait upon his Lordship with it, yet he never did, for fear he should have detected the Forgery. But to consider the Memorandum a little farther. There are some memorable Circumstances in the Thing it self (as set forth in the best Light by that Party,) which make it justly liable to suspicion; Bp. *Gauden* in 1675, is called Bp. of *Exeter*, when before that, he was made Bp. of *Worcester*, viz. in 1662. Indeed he had been Bp. of *Exeter*, but if it referred to his Style when the Words are said to have been spoke, it must have been Bishop of *Worcester*; if to the time, that he is said to have wrote it, it should have been *Dean*, of *Bocking*. But there are other things observable, which prove the Memorandum to be defective; it bears no Date, is not attested by so much as one Witness, and 'tis strange when 'twas design'd for the Benefit of the Publick, that it should not be communicated, by that great Man to any of his Family, that it should be inserted upon a loose Leaf of a printed Book, and not upon the Manuscript itself, which is said to have drawn this Declaration from the two Royal Brothers; and farther it does not appear that this was ever said to any Body else; but this pretended Memorandum having been so fully disproved by the excellent Vindicator of King *Charles*; I'll pass on to the Consideration of some other particulars relating to the matter. I beg to know how far our Author is consistent with himself, he telling us in the very same Paragraph how much Dr. *Gauden*, was in the Interest of the Parliament, and so much in the esteem of those Patriots of their Country,

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as to have a silver Tankard presented by the House of Commons, for a Sermon he preached before them, (a) a Custom kept up in those Times, that the Preacher might drink to, as well as preach, or wish for Success to the Cause; and I find that *Stephen Marshal* the *Belweather* of the Party won the Plate no less than three times in two Years. But to digress no far ther could *Dr. Gauden* be a Friend to the King, and the Parliament (whose Interests were so Diametrically, opposite to each other) could he Write for the one, and Preach for the other at the same Point of time? At the fatal Battle of *Nazeby*, it must be owned by the greatest Oppugners of the King's Right, that 17 Chapters were taken of the *Icon* (with the rest of the King's Papers) wrote with his own Hand, and were recovered again, and restored to his Majesty by Major *Huntington*, as has been fully and incontestably proved by Mr. *Wagstaff* from Major *Huntington's* Testimony, attested by a cloud of Witnesses; from the acknowledgement of the Lord *Manchester*, in the hearing of Dr. (b) *Eales*, who certified it to Mr. *Wagstaff*, and the Confession of Mr. *Stroud*, who was one of the five impeach'd Members, and is attested by other valuable Authors, who lived in those Times. Now Dr. *Walker*, and the rest of the Vindicators of Bishop *Gauden*, don't pretend that it was drawn up before the Treaty at the Isle of *Wight*, 3 Years at least after the Battle of *Nazeby*, so it is plain from their own Account that Dr. *Gauden* could not be the Author. The Case in short was this, there lived in Dr. *Gauden's* Neighbourhood, a worthy Clergyman, Mr. *Symmons*, of *Rain* in *Essex*, who was Chaplain to the Prince, and in very great Esteem with the King, and on that Account the King trusted him with the Conveyance of his Papers to the Press; Dr. *Gauden*, upon a visit, seeing these Papers, beg'd to peruse them, and kept them long enough to take a Transcript, as was attested by one (d) *Will. Allen* a Person of Credit, who was then his Favourite

(a) *Nelson's Collect.* Vol. I. p. 533. Vol. II. p. 775. (b) *Wagstaff's Vindication*, p. 79, 80. (c) *Printely Pillican*, printed, 1649. *Endr* 4 ms4, p. 47. printed 1649 (d) *Vindication*, p. 64.

yourite Servant, and sat up a whole Night with him, to snuff his Candles and mend his Fires, whilst he was transcribing the King's Book, as he affirm'd to Mr. *Le Pla* Minister of *Finchingfield*, who communicated this Account to Dr. *Goodal*, then President of the College of Physicians, Mr. *Symmons* dying long before the Restauration; 'tis probable Dr. *Gauden* might plead the Merit of Writing this Book, when he thought there were very few (if any) Persons alive to disprove it, or detect the Plagiary. But would this Gentleman, or any other of his Party, only compare the *Εἰκὼν*, with Bp. *Gauden's* Sermons, his Speech in the Lord's House against the Quakers, his *Anti Baal*, *Berith. Ecclesia Anglicana suspiria*, *Pillar of Gratitude*, or any other of his Tracts. He might (if capable of Conviction) be satisfi'd that Dr. *Gauden* could not be the Author of one single Line of it. For he that says that he was the Author lyes under this Disadvantage, that he says what is incredible in the Nature of Things, and according to the Common Rules of Judging.

For the Stile of this Book vastly exceeds the labour'd Writings of Dr. *Gauden*; as is obvious to any one, who will be at the Pains of reading a single Paragraph, in any Part of his Works. The one is smooth, elegant, natural, strong, and very majestick; the other, loose, vain, empty, abounding with Solæcisms, Tautologies, and affected Bombast. The First accounted by all Men the Standard of *English* Eloquence; the other ridiculed, and exploded, as verbose, and mere Harangue, having neither true Reason, nor Rhetorick in it. So that if there was no other Argument, or Evidence, that Dr. *Gauden* did not write this Book. This only, that he could not, might be sufficient to convince every sensible, and unprejudiced Person. A Character not unlike to which is given him, by an Excellent (a) Writer, who lived in those Days, and was no Stranger to the Abilities of Dr. *Gauden*.

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(a) Vit. *Johan. Barwick*, p. 253. Quid quæso in Scriptis tuis *Gaudene* reperitur, nisi dilurum, & flaccidum, nisi mære verborum ambages, Teniusculo quodam fuco superinductæ, qui ad primam statim Lectionem evanescit, & in fumos abit? Quid quæso, in Regiis nisi folidum Nervosum disertum, & Argutum?

ded. Nay, the Dr. declared to the Worthy (a) Mr. Long of Exeter (the first Prebendary that he made in that Church) upon his preaching a 30th of January Sermon, and quoting several Passages out of the *Exord.*, that the King was the real Author of that Book. But this Book having been prov'd, even to Demonstration, to be the Kings, both from the Testimonies of Friends and Enemies, by several excellent (b) Authors, who have wrote professedly upon the Subject, and have considered these several objections, and fully confuted them to the Satisfaction of every one that is less an Infidel then Milton, or Toland. It would be Labour lost to endeavour to make a farther Proof of a thing, which now by the Generality of Mankind, is taken for granted. So that I'll venture to conclude this Head, with what the worthy (c) Vindicator says, 'That as long as This Book remains in the World, and that I presume will be as long as this Nation lasts, (it having undergone near 60 Impressions); the monstrous and abominable Wickedness of that Party, will stand upon Record, and they will be an *Hissing*, an *Astonishment*, an *Execration*, and *Curse*, to all Posterity for ever more.

What he says of the Affairs transacted in the *Interregnum*, during the Usurpation of *Cromwell*, and the several Junto's, I shall take little Notice of. Tho' he tells us,

306. That he will presume to say, that the main Body of the Parish Ministers of that Time, were such as the Nation has not enjoy'd since, for a serious Sense of Religion, and a hearty Regard for the Interest of Souls, in the Discharge of their Office. I am Sorry that I cannot be of this Gentleman's Opinion; if by a serious Sense of Religion, he had meant no more, then a bare Pretence to it, a Form of Godliness without the Power thereof; or as (b) Sir Roger Le Strange says, 'If he meant no more than preaching up Treason, and blas-

pheming

(a) Wagstaff's *Vindication*, P. 63. (b) *Vit.* Barwick, p. 253, &c. Wagstaff's *Vindication of King Charles the Martyr*, Defence of the *Vindication in Answer to Toland's Amyntor*; Mr. Young's several Evidences in a Letter to Mr. Wagstaff. *Ann.* 1703. Orelinices's *Hist. of the Revolutions in England*, p. 41, 104. (c) Wagstaff's *Vindication*. p. 126. (d) *Relapsed Apostate*. p. 24.

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pheming in the Pulpit; the giving God Thanks for Murder, and seizing by Fraud and Violence an other Man's Office and Living, and refusing the Communion to any one, refusing the Covenant. Herein I could readily agree with him, and join Issue upon it. But if he means their acting conformably to their Duty towards God, their Neighbour and themselves, I beg leave to dissent from him; for I find this Character given of them by (a) one who was no small Friend to the Presbyterians, I am perswaded (says he) there was never a more Hypocritical, dissembling, false, cunning Generation of Men, then many of the Grandees of our Sectaries. And in another Place, he tells us, That in settling Religion, some threw out the Articles of Faith, some all the Commandments, some the Holy Scriptures, some the Calling, and Office of Ministers, some the Lord's Supper, others Baptism and all Ordinances; and an excellent (b) Historian informs us how much some of them had the Interest of Religion at Heart. 'For when a Member of the Assembly of Divines was told by an eminent Person, that a certain Church of the West had no incumbent; the Assembly Man ask'd what the Yearly value was? And when told that it was but 50 *l. per Annum*. He replied; *If it be no better worth, no Godly Man will accept it.*

FROM hence he proceeds to the Reign of King Charles the second, and after giving an Account of the Savoy Conference, and how ineffectual that Meeting was, (which has been before considered *p. 21.*) he tells us, *p. 319. That when things came to be debated in Convocation, a Reverend Doctor came out and said they had carried it for Bell and the Dragon.*

THIS Account I very much question, the Gentleman producing no Authority for it; which he would not have been shy of doing; or desirous of concealing the Reverend Doctor's Name, had there been the least Shadow of Truth in the Story.

320. Capt.

(a) Edward's *Gangrena*, Part. III. *p. 240.* (b) *Gangrena Epist. Dedicat. to Part I.* (c) Dugdal's *View of the late Troubles*, *p. 225.*

320. *Captain Yarrington's Narrative relating to the Presbyterian Plots comes next upon the Stage.* But as this has been as often answered, as objected, I find little occasion to take more Notice of it here, then by observing that it is very audacious in this Gentleman, *Dr. Calamy* and *Mr. Pierce*, in so bold a manner, and without much better Authority to arraign the Government, by endeavouring to prove the King, the Ministry, and Judges, Guilty of Forgery. That there were several Plots at that time carried on in several Parts of the Kingdom is plain from Chancellour *Hyde's* Speech. In the Year 1662. (a) *Gibs*, *Stubs*, and several others were executed, acknowledging at their Deaths the Crimes, for which they suffered; and in the next Year there were several Plots on Foot, to introduce a Republican Government, and these I think so fully proved; as eternally to Silence whatever *Captain Yarrington* has offered for the disproof of that Matter.

325. *The Act of uniformity put an End to all Hopes of Peace and Concord, and thrust two Thousand Ministers out of the Church.* But those (b) 'tis plain, who gave up their Livings to the Right owners, which had been usurped from them, and which in Right and Justice must have been restor'd, and the Curates, who were prevented having Preferments for want of Conformity, (which can't with any propriety be said to have been thrust out of the Church, to which they never had any Relation) made up above one half of that Number. So that the Case is not quite so deplorable as here represented: Besides if we but consider the Number of those that suffered in the Times of the Grand Rebellion and Usurpation, this complaint will appear altogether trifling. Nay, if we consider the Occasion, and degree of their distinct Sufferings; they infinitely exceeded these *Bartholomew Martyrs* (as usually stil'd by the Party). The one
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(a) *Echard's Hist of Eng.* Vol. III. p. 93. Vol. IV. p. 110. *Caveat against the Whigs*, Part. I. p. 9. (b) *Preface to Walker's sufferings of the Episcopal Clergy*, p. 14.

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for their Steady and Loyal adhering to their King, being sequestred, plundered, imprison'd, and us'd in the most barbarous and inhumane Manner. Their Wives and Children being expos'd to the less mercilefs Hands of Famine, whilst in Pursuit of so righteous and good a Cause, their Husbands were contented to Rot and Starve in the many Dungeons the Nation had before; and when those were filled, in the new invented ones, of the Ships; where they waited in continual Expectation of what was worse than Death, a Transportation into *Turkish* Slavery; whilst the others were dispos'd of what they had no manner of Right too; or for want of giving that necessary Security to the Nation, which the Law requir'd of them. It is a very useful Remark which (a) Bishop *Patrick* makes upon the villainous Assassination of Dr. *Walter Raleigh*, Dean of *Wells*, who was inhumanely Butcher'd, by one *Barret* his Keeper, in cool Blood, in those Times of Iniquity and Confusion; the Prosecution of which Villain, was put a Stop to, by the Saints of the Times. ' Thus fell (says he) that excellent Person, in ' whose Writings I beseech all the Authors and Abettors ' of the late Confusions, who still survive, to see what ' kind of Men they persecuted in their blind Rage; ' that it may be a warning to them for ever; and that ' they may give their Posterity a Charge to beware how ' they let loose the like furious Passion for the Time to ' come. By which as an unknown Writer speaks of ' Dr. *Stuart* another of those Sufferers, they either robbed themselves of those holy Men, and Means, which ' God had given them; or else exchanged Gold for ' Counters, the Cherubims of the Temple, for the ' Calves of *Bethel*.

He then Proceeds to shew the Evil Tendency of re-establishing Episcopacy in *Scotland*; And says, P. 328, *That then a Part was acted in that Kingdom so black and horrid, as to make both the Ears of him tingle that hears it. But I hope (with Submission) that this black Part was acted by the Rebellious Covenanters. And if*
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(a) Pref. to Dr. *Walter Raleigh's* Sermon and Discourses.

any Severity was used, it was, in Truth, the restless Carriage of the *Scotch* Presbyterians, from the Restoration to the Rebellion upon *Pentland-Hills*, and after that, their numerous Riots, Assaults, Assassinations, and armed Meetings, (where they took the Covenant, some times seven or eight Thousand in a Body) which alarm'd the Government, and probably might occasion a sharp Course, when more gentle Methods proved Ineffectual. But this has been Sufficiently vindicated by (a) better Hands; and yet for all this, our Historian stigmatizes the inflicting of Legal Punishments, with the detestable Name of a *black and horrid Part then acted*, and a *Persecution of God's People*. Little considering what an Inhuman Part was acted in another Reign, to the Poor *Macdonald's* Lairds of *Glenco*, after a Promise given of Security. Nay, entirely forgetting the barbarous and Inhumane Murder of Bishop *Sharp*, Archbishop of *St. Andrews*, by some of these Men upon whom this *horrid and black Part is said to have been acted*. But this last is so horrid and tragical a Fact, that the Relation of it, is really sufficient to make *both the Ears of him tingle that reads it*. And yet, this most inhumane Murder has been justifi'd by a *Scotch* (b) Fanatick.

(c) In the Year 1668, the Murder of this most Reverend Prelate was attempted, by one *Mitchel*, a Conventicle Preacher, who, as his Graces Coach stopp'd in one of the Streets of *Edinburgh*, discharg'd a Pistol at him, loaded with three Bullets, which were intercepted by the Arm of the Bishop of *Orkney*; the Assassin made his Escape, but was taken and executed some Years after for this Fact, which he gloried in, and which he justified by the Doctrine of *John Knox*, and the Example of *Phineas*. But tho' he failed; others of the same Spirit were resolv'd to finish what he had attempted, which God for the Measure of their Iniquities, suffered them to accomplish, in the following manner.

(a) *A Narrative of the proceeding of the Privy Council in Scotland, 1678.* (b) See a Villainous Pamphlet, call'd, *The Hind let Loose*, p. 123. Compared with *Scotch Presbyterian Eloquence*, 8to, p. 61. (c) *Hick's Ravillac Redivivus*, p. 4. *Caricatur against the Whigs*, Part 1. 57.

(b) His Grace had been assisting at the Privy Council at *Edinburgh*, from whence he went over into *Fife* the 2d of *May*, 1679, and lodged that Night at a Villiage between *Burnt Island* and *St. Andrews*. About Midnight two Men well mounted, and armed enquired in the Villiage if the Archbishop of *St. Andrews* was not there? and receiving an Answer in the Affirmative, immediatly rode away. About Nine the next Morning, the Archbishop took Coach, he had his only Daughter with him, and three Servants on Horseback to attend him, one of which he sent with a Compliment to a Person of Honour, near whose House he was to pass, and pursued his Journey with great Security, till he came to a Villiage, call'd *Magus*, about two Miles distant from *St. Andrews*, between 11 and 12 a Clock in the Forenoon; there he first perceiv'd himself to be pursued by about 12 Horsemen with Pistols in their Hands, and drawn Swords hanging in Strings upon their Arms; upon which the Coachman drove as fast as six good Horses could Gallop, they pursuing, and firing at the Coach, till at length one of them, named *Balfour*, who was the best mounted overtook it, and having wounded the Postilion, shot one of the foremost Horses, and Hamstring'd the other, and so stopped the Coach. The rest of the Murtherers then came up, and one of them fired a Pistol so near his Breast, that it ting'd his Gown, and then call'd him *Dog*, *Apostate*, *Betrayer of the Godly*, *Persecuter of Christ's Church*, &c. They bid him come out of the Coach, and receive the Reward of his Wickedness against the *Kirk of Scotland*. Upon this, his Daughter alighting out of the Coach, fell upon her Knees, and with Prayers, and Tears beg'd her Father's Life; but they threw her down, traml'd on her, and wounded her; which her tender hearted Father seeing came out of the Coach, and calmly told them, *he did not know he had ever injured any of them, if he had, he was ready to make Reparation, beseeching them to spare his Life; and he would never trouble them for the Violence; but pray'd them to consider before*

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they brought the guilt of Innocent Blood upon themselves.
 ' The Reverence of his Person, and his compos'd carriage surprized the Villains, and one of them relenting,
 ' cry'd spare these gray Hairs; but their hot Zeal
 ' consuming their natural Pity, the others replied, he must die; calling him traiterous Villain, Judas, Enemy to God and his People, and telling him he must now receive the Reward of his Apostacy, and Enmity to the People of God. ' He then beg'd time to Pray, telling
 ' them he would pray for them, but they scornfully told him, they cared not for his Prayers, they were
 ' sure God would not bear so base a Dog as he was; then
 ' looking steadfastly upon one of the Assassins, he kneel'd
 ' down to him, and said, Sir, you are a Gentleman, I
 ' must beg my last Favour from you, that since you are
 ' resolved I must die, you will have pity upon my poor
 ' Child here, and spare her Life, and for this Sir give
 ' me your hand, and stretching out his at the same time,
 ' the barbarous Wretch gave him a blow with a Sabre,
 ' which almost cut it off, and with another blow wounded him two Inches over the left Eye, and one below
 ' it, this Stroke knock'd him down, but getting upon his Knees again; he said, Gentlemen, it is
 ' enough, you have done your Work, and holding up his Hands towards Heaven as well as he could,
 ' frequently cry'd out, Lord Jesus have mercy upon my
 ' Soul, receive my Spirit, they still wounding him, 'till
 ' he quietly laid down his Head upon his arm, saying,
 ' God forgive you, and I forgive you all, and with these Words, he expir'd, after which they gave him
 ' divers wounds in the Head; some of them to make
 ' sure Work stirring his Brains in his Skull, with the
 ' Points of their Swords.

332. He tells us, That 'tis no wonder if King Charles set up for absolute, and resolved to pursue his own Measures, when the Men of the Gospel pronounce it damnation to resist him, (to use the words of Dr. Welwood) adopting a second time into our Religion, a Mahometan Principle under the Name of Passive Obedience, and Non-Resistance. Whatever excuse, Dr. Welwood may plead for his Ignorance, this Gentleman I humbly presume

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can have none: For to pass over the Proofs from the Instance of *David*, and *Saul* in the Old Testament, and the 13th Chapter to the *Romans* in the New, which have already been considered, and will stand upon Record to the eternal Infamy of all such bold Asserters; if the Doctrine can be proved older, as 'tis plain it may from the foregoing Instances, nay, being as old almost as the Creation it self: (whatever such Men may plead for a State of Nature a Chimera to be found no where but in their own, somewhat too fertile and prolifick Brains.) Then 'tis plain 'tis no *Mahometan* Doctrine. This Gentleman can't be so Ignorant, but he must know that the Primitive Christians to a Man, were Friends to this Doctrine, and to Instance in one for all, and that is (a) *Tertullian* one of the Apologists for the Christian Religion, who lived in the second Century. He pleads in their behalf that they were Obedient, and in Subjection to the Civil Magistrates under the most terrible Persecutions, even when their Numbers were so great, as to have enabled them to have resisted with Success; and to have made them formidable to their Persecutors; yet, for all this they were Passive, they knew how to die better than dispute; but none as yet understood how to Rebel for their Religion, and I will take upon me to say that this Father lived long before *Mahomet*.

IN the next Chapter, he sets out with a grievous Complaint of King *Charles's*, (p. 339) being a Pensioner of *France*, as any one may see who reads an impartial History of his Reign. I should be glad to be inform'd what impartial History he means; Is it the compleat History, or *Echard* or *Welwood*, that gives this Account? I have heard such a thing charg'd upon him sometimes

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(a) *Apolog. c. 37. Edit. Rigaltij, p. 30.* Hesterni sumus, & vestra omnia implevimus, Urbes, Insulas, Castella, Castra ipsa, Decurias, palatium, senatum Forum, cui Bello non Idonei, qui tamen libenter trucidamur, si non apud istam disciplinam non magis occidi liceret quam occidere." *Ad scapulam, cap. ii. p. 69.* Christianus nullius est Hostis, nedum imperatoris; Quem sciens a Deo constitui, necesse est ut ipsum diligit, & revereatur, & Salvum velit, cum Toto Romano imperio: Colimus ergo imperatorem sic, quo modo & nobis licet, ut Hominem a deo secundum, & solo deo Minorem, sic enim omnibus Major, dum solo deo Minor.

in common Conversation ; but this I believe is the first Historian (if he deserves that Name) who as *such* has taken upon him to publish it in Print.

348. *That there was a Popish Plot, was made too evident to be deny'd, by any but those that have a Face to deny any Thing.* But why so fast, Good Sir? I'll take upon me for once, to affirm that it has been deny'd by several Persons, much less partial than your Self, and I think fully disproved by a late excellent (a) Historian, who must be esteem'd such, by every one who is endowed with the least Grain of Impartiallity, and has not the Face to deny any thing.

The odness of the Story, as an ingenious (b) Author observes, without any Circumstances of Fact, to support it, and back'd by one Witness, not of the clearest Reputation, gain'd little Credit, till the Murder of Sir Edmund Bury-Godfrey, who was believed (he should have added by some few Persons) to have been murder'd by the Papists, was then made an undeniable Confirmation of the Plot. But what Truth there was either in the Plot, or Murder (says he) the whole Affair lyes wrap'd up in such a Cloud of Contradictions, I am utterly unable to determine. Nay, his Friend, Dr. (c) Wellwood, says, 'Till the great Account is made before a higher Tribunal, a great part of the Plot, as it was then sworn to, will in all humane Probability, lie amongst the darkest Scenes of our English History.

350. Sir Edmund Bury Godfrey, lost his Life for that Part he had in the Discovery of it. The Discovery of the Murder was made by Mr. Bedlow, and confirm'd by the Confession of Miles France; tho' trusty Sir Roger Le Strange, endeavours to slur the Evidence of his Murder. How far the Papists were, or were not concern'd in this Murder, I'll not take upon me to determine; but that France and Bedlow's Evidence as to the Place, where the Murder was Committed, were diametrically

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opposite. I think, I may venture to affirm, tho' they both swore they saw him Murder'd, and for that very Reason 'tis plain enough, that one (if not both of them) was forsworn. I can't but think that our Historian bears a little too hard upon Sir Roger Le Strange, he having in his brief History of the times, given an exact and faithful Account of the Depositions for and against the Murther, as they appear'd upon the Tryal, of which he leaves every Reader to judge for himself.

357. He tells us farther, that upon the Popish Plot, and Bill of Exclusion, *The King grew weary of Parliaments, and to help forward the speedy Ruin of their Country, some were ready to Complement the King with their Addresses of abhorrence, i. e. That (a) they abhorred Petitioning for Parliaments.* And indeed the manner of Petitioning in those Days was so much without President, or Example, that those who were not *Abhorrers*, had not a little Reason to be ashamed of themselves. We are told by an ingenious (b) Writer That the Parliament which had been Prorogued, were hasty to come together, for the same Reason that the King gave for keeping them a part. So that before the meeting they renewed their Practice of Petitioning; divers Petitions were framed for the sitting of the Parliament upon such a Day; and Messengers sent about to procure Petitions to them at 5s. *per Cent*, of all Sorts, Degrees, and Ages, not caring what, but how many. One of the Procurers coming to a godly Weaver in *Essex*, for his Hand to a Petition, bethought himself that the Weaver had a Son, and ask'd him if he would not subscribe too; Yes, says the Father, but he's now gone with a Cow to a Neighbour's Bull; that's nothing said the Petition Monger, I can set his Hand, which he did; and so the poor Boy became an humble Petitioner to the King, when he thought nothing of the Matter. But the King knowing the ill Consequence of this, and having a Statute on his Side, disappoint-

(a) Caveat against the Whigs. Part I. p. 41. (b) Caveat against the Whigs. Part I. 72.

ed this Project by Proclamation, as Illegal, and Seditious.

359. THE old Thread-bare Story of the Earl of Essex comes next, where he says, *That shortly after his Commitment to the Tower, he was found with his Throat cut*, and tho' he does not directly affirm that the King cut his Throat, yet he Asserts what almost amounts to the same thing, *That the King and Duke of York came that Morning into the Tower, where they had not been for 15 Years before; perhaps it was to bring the Razor, by which they say the Earl cut his Throat.* I should be glad to know what End this Gentleman had to serve by this Objection, which has been so often confuted? *Perhaps* he had a Mind to be impertinent, or to murder the Character of these two Princes; What Interest could the King have in cutting his Throat? If he had wanted to take away his Life, that might have been done by due Course of Law; he had a notable Faculty of playing the Hypocrite, if he did it, he having express'd the utmost concern upon the hearing of it; and tho' 'tis more than probable, that the Earl of Essex had incurred a Forfeiture of his Life to the Law, that this most merciful Prince (had he not come to so untimely an End) for the sake of his worthy Father the Lord Capel, would have extended his Mercy to him. But to consider the Objection a little farther, where is the improbability of the Earl's having done it himself? 'Tis own'd on all Hands, that he was a great Defender of Suicide in his Life time, and not a little credible, nay, almost certain from abundance of Circumstances, and in particular, that of pairing his Nails at the Window, with the same Razor as the Lord Russell pass'd by to his Trial, and as was attested by the (a) Warder who attended him) that he put his Doctrine in execution upon himself. Speke and Braddon were the first Persons who to make the Thing look a little more suspicious on the Court Side, suborn'd Children to bear false Witness

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(a) Echard's Appendix to his English Hist.

in the Cause as (a) Bishop *Sprat* informs us; and for this they suffered upon full Proof made of the Matter, the Punishment of the Law (b) *Braddon* being fined 2000 *l.* and *Speke* 1000 *l.* And after all, 'tis not a little wonderful, to me that this Gentleman and the Party should so stiffly adhere to the villainous Calumnies of *Ferguson* and *Danvers*, in this Cause, which have been so fully confuted, and the Account they give so often, exploded by all reasonable and good Men. He intimates that the *Rye-house*, or Presbyterian Plot, was contriv'd (p. 260) on purpose to put an End to the Popish Plot, and cast even the Odium of that upon the Dissenters. But I hope (notwithstanding what he here says for the Disproof of it,) he is not such an unbeliever, as really to think it no better than a sham Plot, a mere State Trick and Contrivance, in order to bear hard upon the poor *harmless and inoffensive Dissenters*, whose peaceable Dispositions could never prevail upon them to engage in any Plots whatsoever. What part my Lord *Russel* (the darling of the Faction) might bear in it, I'll not take upon me to determine, tho' I think the Part he acted with relation to the Bill of Exclusion, may give us some Reason to suspect that he was not a little concerned; for his hatred to the Royal Family, and to the Duke of *York* in particular was so great, that when he carried up the Bill of Exclusion, and 'twas rejected (c) ' He grew so hot upon the Disappointment, as to say, that if his Father had been one of those who refus'd to pass the Bill, he would have been the first Man that should impeach him for High Treason; nay, with all due submission, I'll venture for once to affirm, that 'twas proved upon his Trial that he had been at one (if not more) of their Consults, and tho' 'tis improbable, that his Honour would have ever permitted him to have engag'd in the Assassinating part, (d) ' He affirming, and calling God to witness that he had never any Design against the King's Life. Yet he must be an Infidel indeed, who after the several Confessions

(a) *Account of the Conspiracy, &c. Edit. Folio, p. 145.* (b) *State Trials in Folio, Vol. III. p. 312.* (c) *Orleanse's Hist of the Revolutions in England, p. 251.* (d) *State Trials, in Folio, Vol. III. p. 53.*

sions made by the Criminals, at their Execution, can still disbelieve the Truth of the Plot. Of which, the following Letter from the Duke of *Monmouth* to the King, (if there was no other) is an undeniable Proof.

(a) 'I have heard of some Reports of me, as if I should have lessened the late Plot, and gone about to discredit the Evidence given against those who died by Justice; Your Majesty, and the Duke know how ingeniously I have own'd the late Conspiracy; and tho' I was not conscious of any Design against your Majesty's Life, yet, I lament my having a Share in the other Part of the said Conspiracy. Sir, I have taken the Liberty of putting this in Writing, for my own Vindication, and I beseech you to look forward, and endeavour to forget the Faults you have forgiven me, I will take Care never to commit any more against you, or come within the Danger of being again mislead from my Duty, but make it the Business of My Life to deserve the Pardon your Majesty has granted to,

Your dutiful

Monmouth.

BUT it is not so much to be wonder'd at, that our Historian endeavours to slur this Plot, since three eminent Dissenting Preachers, *Ferguson*, *Castairs*, and *Lobb*, were zealous promoters of this horrible Conspiracy. I shall make but little Observation upon what he says, of the History of the next Reign, tho' I am far from reckoning it wholly unexceptionable. I think the Historian bears too hard upon the Character and Misfortunes of that unhappy and misguided Prince, who was precipitately hurried on by some of his Ministry, (who 'tis plain were far from being his Friends) into Inconveniences, out of which he could never extricate himself; and with a Design, no Question, of bringing about a Revolution of one Kind or other. And the first Thing I shall take

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(a) Bp. Sprat's *Account of the horrid Conspiracy*, in Folio, Copy of Informations, p. 141.

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Notice of is what he says of the Behaviour of the Dissenters, relating to the Popish Controversy, in which he gives us to understand, that it could not be owing to any coolness or indifference in the Cause, but their late Sufferings, and being but indifferently stocked with Books. Besides,

400. *That the Church of England neither desired nor would accept their Help; for Mr. Hanmer a learned Dissenter, and well skilled in Antiquity, had prepared a Discourse against the whole System of Popery which was refused License, as was Mr. Pendlebury's Discourse against Transubstantiation; tho' Dr. Tillotson recommended it, and used his Endeavours to get it printed.* This very Objection, with all its Circumstances, has been already answered, as I am pretty confident this Gentleman cannot but know. But to take a little farther Notice of it, in Vindication of the Licensers of those Times. There were but four Places in the Province of *Canterbury*, where Books of Divinity were at that Time legally Licensed; *Lambeth* and *London*, *Oxford* and *Cambridge*; the two first of which, 'tis probable the Dissenters would have apply'd themselves to, had they come with any such Book to be Licensed. And to begin with *London*, *Dr. Ifham* wrote this following Letter to *Dr. Walker*, in Vindication of the Licensers from a like Objection thrown upon them, in these Days.

(a) *Honoured Sir,*

IT happens Providentially that when the Publick Calumny you mention, was thrown upon the Licensers, under the late Arch Bishop *Sancroft*, and my Lord of *London*, all of them should be living to vindicate themselves, except the admirably Learned *Dr. Maurice*, and what he knew of this Matter, may be collected from the Preface, of his excellent Answer to *Mr. Clarkson*, in which he has these remarkable Words, 'Evinced that he saw none of the Dissenters Writings against the Papists at that critical Time.

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[For God's sake, Tell me who maintain'd Protestant Principles then, upon the Foundation of the Dissenters? But the Serpent, and other venomous Vermin, are Subtiller then the other Beasts of the Field, for in hard Weather, they are not to be found upon the Face of the Earth, but are crept into their Holes; but when a warm Season comes they crawl out, and snap at the Heels of those who had endured the Severity of the Winter.]

Dr. *Isham* goes on, 'As to my self, the meanest of the Number, I can safely declare, that I remember not so much as one Book against Popery amongst all the Dissenters that was brought to me, for my Hand, in the Reign of King *James*.

'They gave, indeed, the Post of Honour to the Clergy, who did not disgrace it, in that critical Juncture, and tho' I might lay a sleep some Pieces written in this Controversy, for the Weakness or Imprudence of them, yet I am sure I never rejected any one, because the Author was a Dissenter; and some of the Booksellers of that Side may do me the Justice to testify, that I licensed several Books for them, of other Arguments, which came from Dissenters) and that I never made any Objection, or Difference in this Case. I confess, by my Lord's early Suspension, (for his great Services to the Church of *England*) I was soon disabled from intermeddling in this Affair. But I had the Honour to be of His Family almost a Year before it; and in that Space gave sufficient Offence by Licensing the Eminent Bp. *Stillington*'s Answer to the King's Papers, and refusing Dr. *Cartwright*'s Infamous Sermon for the Dispensing Power. The same Thankless Office I was restored to at the Revolution, and did then as little please some powerful Men, who regarded me with an evil Eye. And that Sir, which I desire you to gather from hence, is, That in both Reigns, I discharged my Trust with Integrity; and therefore, you may rely, with greater Confidence, on this Account, from, Sir,

Your most obedient Servant,

Z. ISHAM.

There are three other Letters, to the very same Purpose, from Dr. *Alston*, the Bp. of *London*'s other Chaplain; Dr. *Batley*, and Mr. *Needham*, the Arch Bishop's two Chaplains; in all which, it is positively affirm'd, that no such Books were brought to them to be Licensed; or, that they refused Licensing any Books, because brought by Dissenters. So that this Fact is false, and ought in Justice to be retracted by our Historian.

THE next Thing I shall take Notice of, is, what he says of the Dissenters Addresses, upon the King's granting them Liberty of Conscience.

He tells us, 'tis well known, *That the Dissenters not only made use of that Liberty, but several of them thanked the King for it, in their addresses, which has since been turned to their Reproach.* And with very good Reason, I think it might. For their Addresses exceeded in Panegyrick every thing that was due to Mortal, they wishing at the same time, for Windows in their Breasts, that he might see the Sincerity of their Hearts. A (a) Historian of good Credit, says, 'That they were so hasty in their Addresses of Thanks to the King, that they gave themselves no Time to consider, in what hyperbolical, or, nauseous Flattery they express'd their Gratitude. May, some of their Addresses were stuffed with such Praises, that he must have abundance of Charity, who did not call them downright Blasphemy. And we are told (b) 'That the *Scottish Whigs* in their canting Addresses, wheedled him no less than our Dissenters here; comparing him to the great Deliverers of God's People in the old Testament, yet having turn'd him out of Doors, as a Reward for his great Kindness to them; He (without any Alteration in himself) was ten times worse than *Ahab*, *Jehu*, or *Jeroboam*: which ought to be a warning to all Kings and Princes, how they trust them for the future.

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(a) *Anonymous Hist. of England from Authentick Records, &c.* Vol. II p. 430. (b) *Caricature against the Whigs.* Part III. p. 16.

I shall pass over the remaining Part of this Reign and the next, having spun out this Pamphlet already to a greater Length than I at first design'd it; and will make some short Observations upon what our Historian says, of the Reign of that unparallel'd Princess Queen *Anne*. In which, he (p. 444) makes a lamentable Outcry, against the Change of her Councils and Measures, in 1710, But all this horrid Clamour (I presume) proceeds from no other Cause than this, that the Dissenters Affairs did not go on so smoothly, and swimmingly as they would have done, had their kind Friends of the displac'd Ministry continued in Office.

448. One great Occasion of this Change both in Ministry and Parliament, was *Dr. Sacheverel's Sermon which was laid hold on by one who stood behind the Curtain*. And a very extraordinary Change it was indeed, considering the Means by which it was brought about.

1b. And 'tis plain, the Tour this Incendiary afterwards took up and down the Country, to receive the Homage of the Mob, did not contribute a little to the making a Parliament for the present Purpose. Here, I fear our Author ascribes more Honour to a certain Person, than at other Times (and when his Thoughts are cool and deliberate) he would be willing to allow him. For if his taking a Tour round the Kingdom, was so instrumental in the Change, 'tis plain the Gentleman's Spight and Malice, is play'd against him for no other Reason, than that he was more Popular, had better Interest, and exerted it to better Purposes than all the Dissenting Teachers in the Kingdom, with their Aiders and Abettors could possibly do.

BUT why so Familiar with his Character, good Sir, as to call him an *Incendiary*? I beg to know if my House is set on Fire by an other, and a kind Neighbour offers his Assistance to put it out, in which he proves Successful, which of the two deserves the Title of an *Incendiary*? This is the Character given him by a very ingenious Author (which if any Things falls infinitely below his Deserts): 'Considering him (says he, (a) in the Circum-

(a) *Caveat against the Whigs*, Part IV. p. 120.

‘ Circumstances, in which they fell upon him, deserted
 ‘ by his Patron, to see such a Man with a Resolution
 ‘ bear up against the weight of a Nation, against such
 ‘ Prosecutors, Such venerable Judges which he had rea-
 ‘ son to dread ; to see him in the Face of that awful
 ‘ solemn Judicature, baited with all the ill Language,
 ‘ the Malice of his Accusers could invent, all the
 ‘ while standing prepared for all Events, with an even-
 ‘ ness of Soul equally free from Dejection, and Confi-
 ‘ dence ; ’tis easier to be admired, then parallel’d, and
 ‘ could result from nothing but a well grounded Princi-
 ‘ ple, and a clear Conscience.

451. He tells us, *That at Home the Party* (by which I suppose he means as in other Places the Church of England) *were insolent to a Strange Degree, witness the following Paper which they had the Impudence to dis- perse. Vivat Jacobus Tertius Princeps Noster Legiti- mus. M---G. D. H. Which Capitals are thought to contain this short Collect much used at that Time with the Party may God D---n H--n--v--r.*

BUT by the way, give me leave to ask this Gentleman, whether he ever see such a Thing ? or if he did, whether ’twas kept in his own Hands for the use of Friends, and not communicated to any other individual Person unless, those of his own Party ? Till he resolves these Queries, I shall take upon me to believe that ’tis as groundless a Falseshood, as ever was asserted ; and his calling an Execration a Collect, is what plainly discovers his Ignorance, or something worse, that shall be nameless ; for fear of giving Offence. This is very like what a certain very ingenious (b) Writer tells us of other Things near a-kin to this in the Queen’s Reign. ‘ One of the most flagrant Instances of which kind, (says he) is their villainous Forgery, upon those 117 Gentle- men, whose Names they Printed in a List, as the Names of those who had Voted against the *Hanover* Succession, which was publicly disproved by Dr. Smal-

(b) *The Character and Principles of the present Sett of Whigs, print- ed for J. Morphew. 1712, p. 13.*

Smalridge, and Mr. Crosse, who had examined the
 Journals of the House of Commons; which one would
 have thought was sufficient, and might have silenced
 them upon that Head for ever. Instead of that out
 comes Pamphlet after Pamphlet, still affirming the
 former Position. Upon this Mr. Joddrel, Clerk of
 the House of Commons, gives it under his Hand,
 that there was no Division upon that Question, ex-
 tracts the whole proceedings from the Journals of the
 House of Commons, and Prints it in the Gazette, by
 the Commands of Authority. No matter for that, the
 Whigs still defended their original Lie, publicly
 and peremptorily insisted upon it, and do insist upon it
 at this present writing.

P. 452. *One Champion for the Cause, was Dr. Bedford, who published a Book in Defence of Hereditary Right, and yet came of upon easy Terms.* But why is he so positive in Asserting Mr. Bedford to have been the Author of that Book? I am almost confident he never own'd it to be his, tho' he was censured for handing it to the Press, and for not discovering the Author, and did not come of upon the easy Terms he mentions. For he was imprison'd three Years, which can't be esteem'd the most mild Sentence that ever was pass'd upon a Person of so much real worth, and distinguished Merit in the learned World. A Penalty, which had it been inflicted upon a *Dissenter*, for the most Notorious of Crimes, would no doubt have been attended with the most horrid Outcries of Barbarity and Persecution.

456. *The Peace (he tells us) he shall not take upon him to give it's proper Epithets; but shall leave it to the Sense and Feeling of the Nation to judge:* And yet after all he Paints it forth in the most black and odious Colours, but how far it was Advantageous, I will not take upon me positively to determine. (a) Tho' I am inform'd, ' that several Advantages were obtain'd for this
 ' Nation,

(a) *State of the War and Peace*, p. 19, 20. Printed for J. Morphew, 1718.

Nation, above what had ever been ask'd before on
 our Behalf, either at the *Hague*, or at *Gertuyden-*
berg, viz. *Hudson's Bay*, Part of the Island of *St. Chri-*
stophers, all *Nova Scotia*, or *Accadia*, with the City
 of *Port-Royal*, now call'd *Annapolis-Royal*, the Island
 of *Minorca*, the Town and Castle of *Gibraltar*, and
 the *Affiento* Trade; add to this that more ample Pro-
 vision hath been made for the Freedom, Rights, and
 Immunities, of the *British* Subjects then will be found
 in any former Treaty whatsoever. Secondly, from
 the Increase of our Shipping, and Improvement of
 our Trade, which appears from an Abstract faithfully
 Collected by our Author out of our publick Registers,
 to which with and an other ingenious (b) Author I re-
 fer the Reader for farther Satisfaction. So that it can-
 not with any propriety be reckoned *the widest Step that*
has been taken towards the Ruin of our Country of late,
 as he affirms, which proceeds from other Causes, as is
 too plain and obvious to the Sense and Feeling of every
 one to be denied.

476. He tells us, that in *Scotland*, the *Prebyterians*
were brought under new Hardships, whilst the *Episcopa-*
rians were caressed, and had the *Bishops Lands* given
them, tho' they were known to be avowed Enemies to the
House of Hanover, for whom they refused to Pray, as
 they generally did, if not universally for the *Queen*, and
 that *Greenshields* in *Scotland*, whom he calls an *Incendi-*
ary, was only punish'd with *Preferment*. As to the first Part
 of the Charge, I'll leave it with every unbiass'd Per-
 son to judge of the Truth of it; 'tis a horrid and abomi-
 nable Charge indeed, if all of it was true; but I find
 where a Dissenter is concerned the Bias is so strong,
 that we must inevitably be baulk'd, if we expect the whole
 Truth, and nothing but the Truth; That some of the
Episcopalians in *Scotland* were *Jacobites*, I will not de-
 ny, but that they were all so, or even the generallity
 of them, he'll find it no easy matter to make out. But
 why

(b) *A Letter from a Country Whig to his Friend in London*, p. 31;
 &c Printed for J. Morphew. 1715. *A second Letter from a Country*
Whig to his Friend in London, relating to Impeachments, p. 31.

why so hard upon Mr. *Greenfields*? the Term of, *Incendiary* I think might have been soften'd a little: If others were blameable for not praying for the Queen, must it be reckon'd a Crime in him, because he pray'd for her? The Case in short, was this (a) Mr. *Greenfields* was a Person entirely conformable to the Establishment, both in Church and State; but because he read the Common Prayer (in which he always prayed for the Queen) in an Episcopal Meeting-House; he was call'd upon by the Presbyterians of *Edinburgh*; to give an Account of the Authority he had to exercise the Office of a Minister: He produced his Orders from the Bishop of *Ross*, and Testimonials of his good Behaviour in *Ireland*, and of his Affection to the Queen; and her Government. Notwithstanding which, they forbid him to exercise any Part of his Ministerial Function within their Bounds, or Jurisdiction, and call'd in the Assistance of the Magistrates of *Edinburgh*, to render their Sentence effectual. Mr. *Greenfields* knowing that they had no Authority over him, continu'd in the Exercise of his Ministry, upon which the Magistrates interpos'd and required him to desist upon pain of Imprisonment, and notwithstanding his remonstrating to them, that what he did was not the Breach of any Law, either Humane or Divine, yet in pursuance of the Sentence of the Presbytery. They committed him to Prison till he should find Sureties that he would desist from the Exercise of his Ministry in *Edinburgh*; he appeal'd upon this to the Lords of the Council, and Session; but they rejected his Petition, and confirm'd the Sentence, giving this Reason, that he was ordain'd by an Exauctorate Bishop; they refusing him the Protection of the Law, he was forced to appeal to the House of Lords in *England*, which I find in the Esteem of this Gentleman, entitles him to the Name of an *Incendary*, but how justly, I leave after this to every Impartial Reader to judge.

He

(b) *The Case of Mr. Greenfields, fully stated and discussed, in a Letter from a Commoner of North Britain, to an English Peer, 1711. A Letter concerning the Affairs of Mr. Greenfields. Printed for J. Baker. 1711.*

He concludes the Transactions of this Reign [with a squinting Reflection upon that most excellent Queen, and tells us, speaking of an Intention of the Parliament, to Reverse the Settlement, and give the Queen a Power of disposing of the Crown by Will) which Intention was never heard of; nor to be found any where, but in the fertile Brains of this Party.

P. 478. *That every true Britain will remember with Gratitude, how seasonable and remarkably 'twas blasted, and that by the immediate Hand of Heaven.* Tho' this Gentleman speaks with somewhat more Modesty of that most glorious Queen, then (a) one of his Dissenting Brethren has done: Yet, I can't but be of Opinion that the Mildness of her Government, and her Indulgeing the Dissenters in so favourable a manner, might have entitled her to a much greater Share of their Respect then this comes to. Does he think by his insinuating, that her Death was brought about *by the Hand of Heaven*, in order to make way for his present Majesty's Succession to the Crown, to make his Court to the King? I think I may take upon me to affirm, that such nauseous Flattery will not pass Muster, with a Prince of Generosity, who will be cautious of Suffering his Predecessor's Memory to be traduc'd, for fear at the long run, it should come to his own Turn to be so us'd, by a Party, who carry no Respect to crown'd Heads beyond the Grave, if so far; but the many great and glorious Actions of this unparallel'd Princess, are so deeply imprinted upon the Minds of most People, that it is scarce possible that the least Stain can redound to her Memory, even from the Pen of the most virulent Party Writer.

IN the Beginning of the next Reign, he tells us, *That the Faction* (meaning I suppose the Church of England) still kept up its Spirit and makes Mention, (480) *Of a certain Ecclesiastick, who swore by his Maker, that they must, and would have a Pretender; but is so wise as to conceal his Name, for fear of bringing himself in to a Scrape; but it might be a Presbyterian Ecclesiastick,*

M

(a) Peirce's *Vindication of the Dissenters*, p. 209.

stick, as sometimes they Affect to be stiled. For I take it for granted, there was no such Thing in Reality spoke by any Ecclesiastick of the Church of *England*. If there had, I am pretty Confident his *too great Affection to our Clergy* would not have engag'd him to have conceal'd his Name. Tho' probably after all he might borrow this *Choice* piece of History, from the History of the *White-Staff*, suppos'd to have been wrote by that Party Scribbler *Daniel D'Foe*; but was affraid of Naming his Author, for fear of discrediting the Report.

He tells us, *That a furious Mob was Spirited up in several Parts of the Kingdom, who committed the utmost Outrages in the Face of the Government, and revenged themselves on the Dissenters, by pulling down their Meeting Houses.* Admitting that there were Mobs, and that they did pull down Meeting-Houses, yet this Gentleman seems to acknowledge, that they only *reveng'd* themselves, upon the Dissenters for something of the like Kind, that they had practis'd before. But let me ask our Author this one Question; Is he assur'd there were no Dissenters concern'd in these Mobs, or that they had no Encouragement given them, from that Body of People? 'Tis plain that in an other Mob, in the Queen's Reign, they were Aiding and Assisting in the Demolishing of their own Meeting-Houses. Who (a) those eight were (says a worthy and ingenious Author) that, in that Riot, had the good Luck to be distinguished from their Brethren in Iniquity, by being deliver'd out of *Bridewel*, between 3 and 4 a Clock in the Morning, is not so well known; but 'tis perfectly understood who the worthy Magistrates were, who came in Person, to fetch them out of Prison, and what Sort of Principles, they zealously Favour, and Defend. How happy was it for some of those Criminals, that they chanced to be of the moderate Party, to receive the Honour of so early a Visit in *Bridewel*, from Men of that Quality, and to be so soon set at Liberty by those impartial Dispencers of Justice! whilst the poor

High-

(a) *Most Faults on one Side, p. 41. In Answer to Faults on both Sides.*

High Church Malefactors (put in Prison for the same Action) were left in *Limbo*, to be either whipt as Rioters, or hang'd as Traytors.

BUT admitting that the Mob our Author makes mention of, was a Tory Mob; Is it reasonable, or just to charge the whole Body of Tories with it? Supposing a Dissenting Teacher should be guilty of the most notorious Crimes; Would the rest of his Brethren take it well to be vilify'd with his Faults? No doubt but they would be very forward to say, that it was unjust, and unreasonable to charge them with another Man's Crimes. Why then will not the same Reason hold Good, with Relation to the Tories? If they are to be represented Enemies to the Government, because some who have been called Tories, have been engaged in Mobs. Why? For the same Reason, the Dissenters are so too, for they have been concern'd in Mobs as much, nay, ten Thousand Times more than the Tories. (a) 'We are told of a Tumult that was begun by a Presbyterian Baker, upon a Fifth of November, who was seconded by his Brethren, 'till they had got themselves so well drub'd, that they were forc'd to betake themselves to their Houses; and had not some of their Adversaries been wiser than the rest, they had been recompenc'd by burning their Meeting Houses into the Bargain. Nay, We are told by an Ingenious (b) Writer, 'That a Whig Mob, of later date, burnt the Queen in Effigie, and at the same Time, committed our excellent Liturgy to the Flames.

498. He says, *That the Riot at Oxford, October 30, 1715, Made a great Noise from the different Account given by the Vice Chancellor, and Mayor, on One Side; and a Commanding Officer, Major D'Offranvill on the other.* And I should be glad to know when he has laid aside all Prejudice, which of the two Accounts, even he himself would esteem the most credible? The
Testimony

(a) Presbyterian got on Horse back, or, the Dissenters run mad with Politicks; by the Author of that excellent Piece, call'd, the Bulwark storm'd, p. 35, 36. (b) A Letter from a Country Whig to his Friend in London, 1715, p. 75.

Testimony of an Officer, and probably of *one* whose Character may not be the freest from Exceptions in all other Respects, and who, by the Depositions of a good Number of Credible Witnesses (I think) was fully proved to be one of the Ringleaders of that riotous Mob; or, the worthy Vice-Chancellor, the Mayor, Recorder, and two other Justices of the the Peace? The Rudeness and Insolence of the Soldiers at the Instance of this Commanding Officer, (whose Worth will be known so long as the several Affidavits stand upon Record). Is scarce to be parallel'd in History. He encouraged the Soldiers and Rabble (of his own Side of the Question) not only to break the Windows of Tories, but to pull down their Houses, under the Notion of their being Persons disaffected to the Government. Nay, One of the Soldiers proceeded to such a Degree of Impudence, as to strike Sir *Daniel Webb*, a Justice of the Peace, and when he was told he was a Magistrate of that City, he swore he was a great *Rogue* and *Rascal*. After this they broke the Mayors Windows, and when he, and Sir *Daniel Webb*, went to make their Complaints to this worthy Commanding Officer, he was so far from curbing the Insolence of the Soldiers, that he was heard to say upon these Gentlemen's leaving the Room, *Go to the Devil for a couple of Jacobites, or I'll make you go*. Fine Language indeed, from this valuable Major, to those which were much his Betters. Nay, 'Twas depos'd that the Major himself, broke the Windows of one *Hurst*, an Ironmonger, who upon his threatening to complain, this worthy Officer, drew his Sword, and said, *D-mn you, will you, take Notice of Names*. And 'twas fully prov'd, that some of the Soldiers came up to the Vice-Chancellor, and gave him scurrilous Language, and beat the Lanthorn out of the Hands of the servant who was attending him to his College. Nay, it was farther depos'd by the Mayor, (that when he went round the City to suppress the Mob, in which he desired the Assistance of the Commanding Officer) upon his Return Home, two or three Musquets were discharged by the Soldiers at him, and his Company, and the Hat of his Mace Bearer was shot through in three several Places. The Depositions were printed at large for *Morphew*,
 1716,

1716, to which I refer the Reader, for farther Satisfaction in this Point.

499. *The same Year, the like Disaffection to the Government, appear'd May 29, at Cambridge, only the latter Mob proceeded with greater Insolence, crying out in the Streets, Round-Head, Calve's-Head Club, Presbyterians, Rump, They assaulted Clare-Hall, and shatter'd the Windows, broke into the House, abusing the Master, and Fellows as Whigs, and after a great many Disorders committed by them; they spent their Fury at Night, upon a Meeting-House of the Dissenters, breaking the Windows to Pieces, tearing down the Pews, Seats, Clock, &c. This Narative might carry some small Force with it, was it attended with a little more Truth. The Case stood thus, as I have heard it reported by a Person of Candour and Integrity, who was very particular in his Enquiries after that Matter, On the 28th Day of May, the King's Birth-Day, the young Gentlemen of Clare Hall (to distinguish their Loyalty) made a Bonfire upon the College Plat, which lies opposite to Clare-Hall Piece. They order'd their Gates to be shut on all Sides. But a considerable Number of Scholars of other Colleges, got together upon the Piece, without the Gates; and 'tis confidently affirm'd, that without the least Provocation, the Gentlemen of Clare-Hall, threw Stones and Fire-brands at them; but nothing happen'd that Night, that was farther taken Notice of: Only it has been said, that some of the Loyal young Gentlemen of Clare-Hall, went that Night with Offensive Weapons under their Gowns, to knock down all the Tories they should meet with in the Streets.*

THE next Day being King Charles's Restoration, a great Number of Schollars, with some Towns People were got together at the Speech in Trinity-College Hall; and when it was concluded; some of them cry'd, let us go visit the Clare-Hall Gentlemen, who us'd us so scurvily last Night: Accordingly a pretty large Number of Townsmen march'd up to the Gate, but without offering the least Violence, or abusing the Master and Fellows, as our Historian asserts;

serts ; and from thence they return'd back the very same way ; some small stop was made indeed at *Trinity-Hall*, in their Return, (a Stone being accidentally thrown into a Room, where a Gentleman of *Clare-Hall*, was making a Visit) ; the Scholars had immediate Orders to issue out upon them, and they seiz'd a Lame Fellow, who lag'd behind the rest, and set him in the Stocks ; he pleaded hard for a Release, and as a prevailing Motive inform'd them that he was a *Presbyterian*, and a Friend to King *George* ; but all that would not do : Till the main Body had News brought them, that one of their Company was seized by the *Trinity-Hall* Men, and secured ; they then turn'd back, entred the College, and demanded their Man ; and when the College had delivered him up ; they went quietly on. The Mob 'tis likely being exasperated, might commit that Outrage upon the Meeting-House, which he complains of ; but as the other Party were the first Aggressors, and there being One, if not more Presbyterians in the Company (very probably Abetting them) the greatest Share of Blame ought in Justice to be laid upon them. And now I have done with the Examination of this Gentleman's Memorial, and only wish both for His sake, and Mine it had been drawn up with somewhat more accuracy, and less prejudice ; for then it would have saved both him and me a good deal of Trouble ; if I have treated him with Freedom, I hope at the same time, I have kept within the Bounds of Christian Charity, and 'twas no more then the Nature of the Thing necessarily required ; and if he is a Man of Candour, I am confident he will forgive it ; if he is not, his unforgiving Temper will be of much more disservice to himself than me. And tho' I have thought fit to conceal my Name, I assure him it is not owing to any Consciousness of my being engaged in a bad Cause, or that I have defended it in an unbecoming Manner. Nay, so far from it, that I am ready to vouch every Fact that I have produced, for the Disproof of his History, and if he favours me, with an Answer, (provided it be drawn up with equal Candour) I give him my Word, that my Name shall be no longer a Secret to him ; and in the mean time, I'll venture to con-

clude

clude this Pamphlet with the Words of a known (a) Writer, of his Party, which I hope will rather be agreeable, than otherwise. ' I can safely say, I have overlook'd a great many Things (in his Memorial) which ' I think liable to just Objection, that I might not ' be thought Tedious; nor have I push'd things to ' extremity: Some I know will think I have been too ' soft and Tender; but I have taken the way, in which ' I should like the best to be dealt with my self in such a ' Case; and if what I have offer'd in this mild way ' contributes nothing to this Gentleman's Conviction, ' I am far from thinking that hard Words, or severe ' Reflections, would have added either Light, or Force, ' to my Objections.

(a) Dr. Calamy's Letter to Mr. Archdeacon Echard, 2d Edit. p. 100

F I N I S.



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 Case; and if what I have offer'd in this mild way
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 I am far from thinking that hard Words or severe
 Reflections will be of any use.

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